The New Christianity

A Quarterly Journal
for its promotion and interpretation

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Excerpts from H. de Geymuller's
"SWEDENBORG AND PSYCHIC PHENOMENA"

WHAT IS WRONG?
Eleanore Borton

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TRENDS AND DEVELOPMENTS
DEVOTIONAL PAGE
BOOK REVIEWS

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TO OUR READERS

Emanuel Swedenborg (1688-1772) was essentially a herald. It was his conviction that in his day a new development lay before Christianity, and that to meet the needs of this development he had been called by the Lord to present to the world a restatement of Christian teaching. Since his day, under the pressure of a variety of influences, many of the dogmas which he criticized have been disappearing. On the other hand, the manner of Christianity which he forecast has been coming into existence. As a scientist and philosopher of eminence in Europe, he saw clearly that the progress of science would have a leading place in bringing about a spirit of inquiry in religion and a restatement of Christian thought. He also forecast a changed attitude toward the Scriptures, which were to him the source of teaching for life and not merely a means of substantiating a prevalent creed. We may be sure that if a new Christian experience comes, with its necessarily altered and deepened Christian thinking, it will be the mind and spirit of the Lord which are effecting the change. It was Swedenborg's conviction that in the work it was given him to do and in the renewal which awaited Christianity, the Lord's promised return to His followers would find fulfilment.

In this general outlook on Christian thought and task, and in the triple conviction that this new Christianity is struggling into being, that it needs constant interpretation from all sides, and that it can be given greater awareness of its own high origin and nature, the editors and sponsors of this magazine offer it to the public.

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The
NEW CHRISTIANITY
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VOL. II AUTUMN, 1936 No. 4

EDITORIAL

DISCUSSIONS of ways in which the growth of the New Church may be promoted, have been rather numerous of late in the Church's periodical literature. These discussions often include a frank acknowledgment of conditions among us. The British *New-Church Herald* of July 4, 1936, published the address of the outgoing President of the British Conference, in which he proposed measures for consideration, at the same time freely acknowledging a declining membership and a declining attendance upon services. *The New Age,* the periodical of the Australian Conference, has carried similar articles and communications. The topic is a widely and increasingly insistent one, indeed has been so for some time, but at present is receiving what seems to us a more than usually hospitable attention. Conditions do call for the consideration of it.

To make strong and practicable suggestions towards increased effectiveness and a more zealous interest, one must have a good acquaintance with existing conditions and also with the possibilities. Financial resources must be known; the availability of men for proposed pieces of work has to be studied; and if strong societies are depended upon for the initiation or the execution of certain measures of help, we have first to determine whether societies of such capacity exist. We must build upon a foundation of fact. What are the facts about available men, financial resources, strength of present societies, educational equipment, and the methods of organized effort among us?

Determination of conditions among us is not so difficult as a certain kind of vision, also necessary to progress, of which, however, we do not hear so often. That is vision of the place which the New Church and its efforts might have in the contemporary religious world. The large significance of our message needs to be seen, and enabling us to that, the framework of thought and tendency around us needs also to be seen. The significance of the message is to that context of living needs and manner of religious interest. We must be talking well *of* something—our message, and doing all our work capably; but then there is something *to* which to speak and a throng of unfulfilled needs to satisfy. We do not wish to work in a void or in the dark. Just what is it that we address—what existing inquiry, what needs that are calling to be met? Such vision is to be expected rather of the trained professional leader, but all of us can give thought to conditions within our borders and around us and to ways of strengthening the work and the organization of the Church.

OFTEN to be seen or heard is the statement that the New Church is not a sect. The assertion is altogether true. Rarely, if ever, however, does the speaker or writer stop to say what the New Church is: what has he in mind and of what is he making the statement? Perhaps if he stopped to say, it would not be necessary to tell any one that the New Church is not a sect. That fact would be obvious. The New Church of which the Theological Works of Swedenborg speak is a new development of Christian thought and life. No one would think of calling such a development a sect. The Theological Works herald such a "church" to come. The development will be inspired and fashioned by truths from the Word, such as are formulated into a whole system of theological thought by those Works. It will of course not be accomplished by a mere espousal of those teachings, in whole or in part, as tenets of a religious body. Those truths will have to alter the mind and fashion the life of people. How clearly the Theological Works conceive of the New Church as such a development is plain from their finding it foretold in the Bible in the book of Revelation, and even longer ago in the prophecy of Daniel. No predictions from that distance have in view a mundane organization; no predictions of the Word of God have to do with anything less than a spiritual reality. And if we join Daniel, the Apocalypse and the Theological Works in their vision of a new Church, which is Swedenborg's term for Daniel's kingdom of the Ancient One and for John's Holy City descending from God out of heaven, no one will have to be told that we are not talking of a sect.

The statement needs to be prefaced with an idea of what we have in mind when we say "New Church,"—not only to keep it clear what we are talking about, but what we are not talking about. Through failure to make

plain what we have in mind, the statement will be understood to refer to organizations which bear the name New Church. Organizations are sects and cannot avoid being sects; it is sectarianism which all can and must transcend. The New Church itself is divided into a number of bodies, and has its differences of view and conviction in allegiance to a common teaching. We cannot say of these organizations that they are not sects, for separate organization is all that the word means.

Let us raise our eyes to the reality which John went into a mountain-top to see. We shall lift the eyes of others then to the same reality. There will be none to think that this great reality is a sect; it is obviously so very much more.

Excerpts from de Geymuller's "Swedenborg and Psychic Phenomena"

TRANSLATED BY WILLIAM F. WUNSCH

On another page in this issue we offer our readers a review of this significant book by Henry de Geymuller. The review indicates some of the illuminating points in Mr. de Geymuller's discussion of his general subject—Swedenborg and psychic phenomena and research

The following excerpts are more limited in scope. The excerpt from the preface by Dr. Driesch serves to give a general idea of the value of the book in the eyes of a professional reader. Besides a paragraph from the biographical sketch and a more or less general passage in which Mr. de Geymuller makes an acute comment on Swedenborg's "discovery" of the soul, there are excerpts, more or less introductory in character, from his discussion of the "limbus." On this particular subject of the "limbus" the book probably makes its chief contribution to the study of Swedenborg.

FROM THE PREFACE BY DR. HANS DRIESCH

In Baron von Geymüller's work we gladly hail a book which, clearly and penetratingly written, makes it possible for every one to get a picture of Swedenborg which is comprehensive and authentic. We make the acquaintance of the Swedish seer as a man of amazingly exact knowledge and great conscientiousness. We learn that, although he was not a materialist, neither was he a mystic in the proper sense of that word; much rather a rationalist, if one understands this word to mean a man who thinks that the nature of reality can be grasped with the reason; he at once elaborated the content of his visions logically into a system of thought.

Especial attention is drawn to Swedenborg's teaching about things organic, a teaching from which the theoretical biologist has something to learn even today; Swedenborg anticipated much knowledge in this field.

The author, deeply informed in science and philosophy, and endowed with the gift for illuminating intricate matters, knows how to bring Swedenborg close to the modern reader. Without doing any violence to the Swedish thinker, he brings his teaching into relation with what is new and most recent. (Pp. 7, 8.)

FROM THE BIOGRAPHICAL SKETCH

As we see, Swedenborg now gave his attention to the problem of the existence of the soul and of its relations to the body. The idea that the body is the seat of the soul led him to study anatomy and physiology with all the thoroughness which was his habit. As the first product of his studies he published at Amsterdam in the years 1740 and 1741 his *Oeconomia Regni Animalis* (in two volumes). Four years earlier, in a letter to the College of Mines he had spoken of this work, then in preparation, as the continuation of his *Principia* (*see* Tafel, *Documents*). Very rightly Dr. Alfred Acton remarks in this connection: "It is a noteworthy feature of this work, which ostensibly deals only with the ultimate realm of nature, that it begins with the profoundest speculations on creation by means of the infinite. We see here the foundations of Swedenborg's entire later philosophy—foundations from which he never departed."

For this reason I cannot share the opinion of Professor Lamm, who thinks that Swedenborg, under the influence of Aristotle, Plotinus, Leibnitz, etc., abandoned the mechanistic and cartesian conception of the *Principia,* and turned to a neoplatonic emanationism.

A Philosopher's Notebook (Philadelphia, 1931) gives us information about Swedenborg's sources. In this important source-book all the excerpts are reproduced, which in the course of his extensive reading the author had noted for his use. It is true that Swedenborg supplemented his earlier theories with a new "organic" world-view. On this, one must grant the truth of Lamm's statement: "In his scientific thought this conception of an organism came forward in a radical interpretation of the doctrine of the reflection of the macrocosm in the microcosm, according to which, not only the human being, but every least part of the universe, is a world in miniature, with the same organic structure under the same laws as the macrocosm. The doctrine of series and degrees serves principally to bring out this organic coherence among all things in nature. . . . These bonds of continuity and analogy, holding together high and low, large and small, earthly and heavenly, are to Swedenborg the essentials of his philosophy. . . . The task of philosophy was, and remained, to disclose the imperceptibly slender threads which form the grand web of creation." (*Swedenborg,* p. 126.)

Although the *Economy* is a philosophical work rather than a strictly scientific one, still a long list of new scientific ideas is to be found in it, particularly on the development of the embryo (Swedenborg was one of the first champions of the doctrine of epigenesis), the movement of the brain, the rôle of the cortex as the seat of functions of the soul, the localization of sense and motor centers and the functions of the glands with internal secretion, etc. (Pp. 15, 16.)

Discovery of the Soul

With the single aim of discovering the soul and the modes of its action upon the body, the Swedish scholar multiplied his massive studies in the sciences and especially in anatomy and physiology. . . .

Did Swedenborg attain his aim? Did the patient examination of our organic structure bring him the object of his researches and hopes? Did he discover the soul? The answer can be yes and no. That depends on the meaning one gives the word "discover." One can discover without uncovering; that is, one can establish the existence of a thing as certain, which, although itself hidden, manifests itself in a succession of perceptible actions and comprehensible effects. We may believe that the author revealed the soul to us with respect to its existence, with respect to the picture of it in the mirror of its effects, while as seer he disclosed the soul to us in its essence, that is, with respect to its very nature. As a scientific philosopher Swedenborg certainly discharged his task well. In an ascending scale he disclosed the succession of "degrees" by which the soul descends into the organism which it gradually elaborates and continuously rules. But as he allowed nature herself her word—in order not to lose his way in precipitate opinions (*Economy,* I, No. 579)—still he could not wrest from nature a secret which is not hers, or lure a mystery from her which transcends by so much the level of nature. Nevertheless Swedenborg did discover the soul exactly where it is to be discovered; that is to say, first, as scientist, searching the economy of the soul's kingdom (or the economy of our organism regarded as the soul's kingdom), and then, as seer, exploring the heavenly secrets or the mysteries of heaven. The tireless student did not allow what was to be seen, to escape either the penetrating gaze of his intellect or his spiritual vision; and this something was always and everywhere the soul or the spirit. (Pp. 114-116.)

The Intermediate Region between Soul and Body

What now has Swedenborg to say of the middle member between body and soul? At this point, we bring forward only what is most essential.

In his theological works Swedenborg affirms the existence of a kind of delicate skin or envelope which surrounds the spirit. This is his "limbus," which, with Allan Kardec, we may well call *perisprit* (a term which merely designates what envelops the spirit). In his scientific works Swedenborg had demonstrated the logical necessity for a nexus (connection) or a *contiguum* (a binding substratum) between the supersensuous soul and the material body, that is, the absolutely necessary existence of an intermediate substance, an organizing mould or guiding and formative force. This mould he conceives as an extraordinarily simple, homogeneous and plastic substance, which serves as the base of forces which he thinks of as strictly conditioned by the soul, which is "the one vital substance which finally guides and directs everything" (*Economy of the Animal Kingdom,* Vol. I, No. 247). By this force or this plastic substratum the soul can "fashion the organism according to the image of its representations and determine the form of all things in the body" (*ibid.*). (P. 114.)

* * *

From the passages cited the reader can see how insufficient the basis is which the theological works offer us for an idea of that organism which is the boundary or better the bond which at the same time forms the osmotic partition between body and soul. Nevertheless these clues are decidedly important. In spite of their indefiniteness, with their help we can draw sharply the boundaries of this intermediate organism; these passages let us know this organism in its general characteristics, if not in the details of its nature. The clues are enough, without being complete; enough for the study of the limbus in its relations to our disembodied spirit; incomplete, in that they are practically silent about its intimate relations to the body during the life in the flesh. Fortunately this gap is filled by the detailed information to be had in great abundance from Swedenborg's numerous philosophic treatises.

Truth to say, one will look in vain for the term "limbus" in the scientific works, but will find the entity there, the very same entity under another, indeed under a number of other names. Our thinker in his search for the soul explores from all sides and with all patience the "mechanism of the intercourse between soul and body." As the limbus is the actual medium between the supersensuous and the natural (*see Divine Wisdom,* VIII, 4), so it must be by definition the effective factor in this mutual intercourse. Logic therefore forces us to apply to the limbus of the theological works everything which the scientific works teach us about the intermediate substances between spirit and flesh or about the middle forces that bind the psychic with the physical energies.

We employ the term "limbus" therefore equally to designate the fine envelope which covers our spiritual body according to the theological works, and the dynamic and morphogenetic factor which Swedenborg in his learned writings describes as the "psychic soul" of our animal economy. So the fact becomes incontestibly plain that in the double series of his works Swedenborg treats of one and the same reality under two aspects which are different but which supplement each other, according as he regards this reality in its relation to the soul or in its relation to the body. (Pp. 135, 136.)

* * *

Let us remind ourselves again how Swedenborg presents the rôle of the limbus before death. Life flows from the soul into the body, notably as vibrations. These vibrations are transmitted by a succession of substances (called membranes or fibers), which correspond to the different intermediate atmospheres between the supersensuous world and the material. These substances catch up the radiating energy of the surrounding physical world and transform it into vital force. Without the introduction of the cosmic waves, which are caught up by the ultra-microscopic web of the limbus, the soul could not reach the body. For every principal cause needs an instrumental cause to effect its operation upon the level of inactive matter.

In accordance with the definition of the limbus in the theological works, we have ascribed to the limbus all the functions and characteristics which the author in his earlier works assigned to the membranes or simple fibers. Under various names one and the same entity is dealt with, namely, the intermediate substance or force between soul and body. For it is hard to conceive by what reasoning one can combat the justness of an identification which the logic inherent in the matter demands.

An analogous assimilation in treatment forces itself on one in respect of the animal fluid or the animal spirits discussed in *Economy of the Animal Kingdom,* in *Animal Kingdom,* in *The Fiber, The Soul, The Senses, Generation,* etc. In these works Swedenborg no longer speaks of membranes and vibrations as he did in the works on *The Infinite, On Tremulation* or *Psychology,* but of fibers (simple fiber, simplest fiber, simplest cortex) and of certain fluids. It is merely a change of terms, for the same rôle is ascribed to the fibers which before was given to the membranes, wherefore we may carry over to the former what we know of the latter. With regard to the animal fluid, which is taken from the imponderable atmospheres, we have to keep in view the scheme of vibrations, which we have sketched from the earliest physiological and psychological publications of our philosopher. Before we pass to the new and weighty contribution to the doctrine of intermediate substances, which consists of the information about their ideoplastic and morphogenetic rôle, it is important to show that Swedenborg did not alter his biological concepts and that the fibers, according to their functions and their position in the graduated scale of substances, are nothing other than the membranes. (Pp. 161, 162.)

What is Wrong?

ELEANORE BORTON

SOME form of this question as it relates to the growth of the New Church is a perennial topic for discussion among New Churchmen. (That other churches face a similar problem is admitted, but beyond the scope of this article.) The neophyte who is all aglow with his first perception of the beauties of our faith is puzzled to find himself one of so small a group. He is certain, however, that it is only a temporary condition. Surely, no one can resist the appeal of such glorious truths. He has only to pass them on by word and deed, and lo!—the New Jerusalem will have descended. The establishment of the Lord's kingdom in the earth will be completed. But before long he realizes that his friends listen with polite tolerance, with amusement, boredom, antagonism—or not at all. He sees many happy and otherwise harmonious families represented in church by only one member. People who were as enthusiastic as he at first are now proclaiming some other "revelation." Children of parents long devoted to the New Church drift away. True, new faces do appear, but frequently not enough to balance the losses. Small wonder that he questions why!

Many and diverse are the attempted explanations. We lack zeal. We lack knowledge. Our terminology is too technical. As a group we hold ourselves too aloof, or we lose our distinctiveness by fraternizing with other churches. We place too much—or not enough—emphasis on knowledge of doctrine. Our faith is not expressed in our lives. Sooner or later all who retain their convictions that the writings of Swedenborg contain Divine revelations whereby a new religious era is being proclaimed, and who are concerned about the world's reluctant acceptance of these revelations, try to think through two phases of the problem of numerical growth.

The first question has to do with the direction in which the New Church is to move to establish its supremacy. Some students feel that as the world becomes ready it will be drawn into the fold; others hold the opinion that there is to be an influx of new love and wisdom into the old Church, while still others see ample support for both views in present-day religious trends.

It is evident that major differences among the churches are diminishing. New-Church truth from a so-called old Church pulpit is not unusual, and it is not always possible to trace to its source the channel through which the truth flowed. There seems to be reason to believe that there may be more than one channel, and that the one used is unimportant so long as the truth is genuine. This might lead to the conclusion that in time the present organization will disappear; that as a seed cast into the ground it will be absorbed by the tree springing from it.

On the other hand, we find that the churches which have undergone the greatest doctrinal changes go only part way with us. While in the matters of numbers and prestige many of them are still far ahead of us, their leaders are constantly deploring the growing indifference of their people toward religion. If it is true that their apathy is in reality dissatisfaction, and that those who stray are hungry for better things, then surely it is the opportunity for the New Church to go out into the highways and invite the wanderers in to the feast we believe we have.

A final solution to this problem of direction would be of great help in solving the second one,—that of the function of our organization and its most effectual operation. However, since the evidence to date does not prove either view to be wholly right, the only sure conclusion at which we can arrive now is that the present organization can be of service to the present age, and that we as members, are responsible for the effectiveness of that service. If we can make service our goal, we may cease worrying about growth.

The will to serve must, of course, be guided by wisdom. Any methods we use must be based on unity of purpose, but must provide for differing needs. May we always bear in mind that in seeking the Lord some people will hear the song of the angels, while others will follow a star.

To those who seek for better pathways to service the following suggestions are made. If they imply criticisms that do not apply generally, they are offered in the hope that the whole chain may be strengthened by attention to the weaker links. The writer firmly believes that the growth of the Church, like charity, must begin at home.

Since the state of any organization is both mirrored in and determined by the quality of its leaders, we might look first toward an ideal ministry. Undeniably, the first and most important qualification for any minister is zeal. This involves a whole-souled love to the Lord and a desire to serve Him by ministering to His people, teaching and leading them so that they may leave this world not only for a better one, but a better one. It also includes a firm conviction that the doctrines he is to teach are truth and bear the stamp of authority. This latter is particularly true of the New-Church minister.

The need of a minister for a keen, searching mind is too obvious for more than passing mention, but one wonders sometimes if we are as alive to the need for a sound body. The duties of a minister often make terrific inroads on his physical reserves. Therefore, it would seem only fair, both to himself and the church, that physical fitness be an entrance requirement for the ministry. True, many a noble soul has left its mark upon the world in spite of bodily handicaps, but such exceptions to the general rule may be dealt with as they arise.

Spiritual, mental and physical strength would seem to be sufficient native equipment for any profession, but for the ministry two gifts are yet needed. They are intangible, hard to define, yet easily recognized. Without them the

others may be useless. They are background and personality. Their function is to render their possessor socially adjustable. A minister's path of duty leads him into many places and among all kinds of people. Never should the contacts be marred by embarrassment on either side. The minister who cannot meet people on their own level is defeated before he begins.

Having assured itself that the candidate has potentially the qualities of a good minister, the church organization then has the responsibility and privilege of providing training for him. I believe, more and more, a thorough and liberal secular education is being demanded as an entrance requirement by all theological schools. Besides increasing the minister's possibilities of usefulness this demand delays his entrance into his profession until he has attained a certain necessary and self-protective maturity. Generally speaking, securing this academic education should be the responsibility of the candidate himself. It is an evidence of his ambition and sincerity. Also it releases all-too-scarce church funds for other purposes. Occasionally a man may be found with such outstanding ability that the church could ill afford not to help him at this stage of his career.

Complete professional training of the New-Church minister must include not only a thorough knowledge of the doctrines themselves but understanding of their application both to personal and social problems. We still hear people say, "I do not want the minister to apply the doctrines for me. Let him state them accurately, clearly, and in a pleasing manner, and I will make my own application." However, there is an ever increasing plea in the world for a workable religion. If the New Church is the crown of all others it must ultimate itself in a perfectible social order. This can come only when the microcosm finds his place in relation to the macrocosm, and the clergy must be prepared to point the way.

A third form of training seems to the writer to be most vital and the one most often omitted. That is practical pastoral experience in an established and controlled situation. A man may be ever so sincere and intelligent, yet need plenty of help in learning to deal with people. I fear there is no denying the fact that we laymen have to be handled occasionally. Probably every minister has at some time been dashed on the rocks of personal adjustments. If his ministry is battered beyond all hope of salvage, surely the organization that allowed him to embark inadequately equipped is as culpable as he.

We have in the Convention a number of ministers who stand high in the love and esteem of all who know them. In fact the societies which they serve are so devoted to them that most of them have life positions. This means that only a comparatively small group may have the benefit of their influence. People outside their own societies know these men only through their published works and occasional Convention contacts. In many cases the secrets of their success will go with them into the other life.

I believe that it would be of immeasurable benefit to all concerned if it were the policy in our organization, as it is in many others, to place newly ordained men as associate pastors under these experienced ministers. I suggest a two-year training period, each year with a different society. During this time the student would, of course, receive a salary. Under this plan the young minister would be introduced gradually into the various duties connected with worship, church school, business administration, social and money-making affairs, pastoral calling,—in fact, all the complicated routine of church management. Working under two or more senior ministers would greatly enrich his experience. He would have a chance to compare methods and use the best of each to determine his own. He would see how to meet or prevent difficult situations. At the end of this training period he could start out as a pilot who knows his craft and knows himself to be master of it.

In the meantime the senior minister and his society would surely be receiving. The very presence of a new enthusiast is stimulating to any group. He revives hopes and aims long dormant. He brings a fresh point of view we all need so much yet seem to distrust. If the novice is an able man—and he will be, else he could not have arrived this far—he will relieve his superior of many routine tasks, leaving him free to do the ones only he can do. Any special talents he may have are sure to arouse unsuspected ones in the congregation. *And when a society begins to enjoy itself it is pretty certain to be attractive to outsiders.*

Eventually, the church at large can not fail to benefit from such a system. Strong societies will be further strengthened and expanded. Our smaller, struggling societies, the ones so sorely in need of expert leadership, will be getting it. Treasures from the souls and experiences of our greatest ministers will be carried throughout the church by their younger disciples. *As we find ourselves growing in wisdom I feel sure we will see growth in stature.*

The practical problems involved in giving to the future church such a ministry are by no means little ones, and certainly can not be solved except by the concerted efforts of us all. How can we secure such thoroughly qualified men in sufficient numbers to supply our pulpits? How can the training program for them be financed?

In regard to the second question I can only suggest that when we, as a church, decide that we cannot afford not to give our future ministers the best possible training we will find a way to afford it. Building well in the first place is always less costly than constant repairs.

The problem of personnel is the double one of finding and securing the desired talent. Many of us have thought of the call to the ministry as a deep spiritual experience on the part of the candidate—and so it must be. However, as Eli first recognized the Divine nature of the call to Samuel, so it is conceivable that some one else may perceive a man's "calling" before he does. He may have everything

needful for success as a minister, yet be so humble as to think himself unworthy. All ministers and some discerning laymen could be authorized by Convention to seek just such men and show them that they have talents not to be hid in the earth. The actual decision to enter the ministry must, of course, be theirs, but we laymen have it in our power to make the deciding easier.

We can make the ministry more attractive to competent men.

In the first place we must decide that every minister is entitled to adequate remuneration, and that we are obliged to see that he gets it. The actual amount will vary with places and circumstances, but it should be sufficient to provide him with living conditions equal to at least that of the average of his congregation. We call our ministers to lead us in a great spiritual enterprise and we must realize that "only a clear pool has beautiful reflections." The man who is struggling to make two and two equal six or seven on his personal budget finds it hard to give the best of his thought to good sermons. Time spent in tinkering to coax a few more miles out of his car, obviously, can not be spent in pastoral work. So, for the good of the cause as well as the minister, we must determine, not what is the least salary he will take, but how much must he have to live as he should and be reasonably free from financial worry.

If the church is to enlist the best talent for the ministry there may have to be some changes in the attitude of some laymen toward their ministers. In discharge of his pastoral duties the minister is a specialist and should be so regarded by his congregation. He should be left reasonably free to do the work he loves and for which he is trained as he feels it can be done best. This is by no means intended to advocate religious dictatorship. Any man wise enough to be a minister knows that only complete mutual understanding can procure full cooperation and consequent advancement. At the same time, any body must have a head, and in the church the minister should be the one best qualified for that position.

In secular pursuits most ministers would probably welcome a bit more privacy than they sometimes have. We trust our ministers and do not mean to exercise undue surveillance; we simply have the habit of regarding them as part of our church property. Could we not lend them to themselves occasionally?

So much emphasis has been placed on a thoroughly equipped ministry and a cooperating laity because I believe them to be the crucial points in church growth. A minister certainly can not be expected to gain the ear of the outside world unless his own followers hear him gladly. And while laymen can do a great deal in introducing the church to their neighbors outside, it is usually the contact with the minister that makes members of them. So very much depends upon the impression he makes.

Another very important means of church expansion is through the Sunday-school. Possibly it is our greatest opportunity. Children come to us in greater numbers and with more open minds than adults. If they are pleased, they become very zealous little missionaries among their families and friends. But we must be very sure that they carry a true message. They must be well taught, and here, again, is the minister's influence felt.

Sometime in the future all of our church schools will be administered by people especially trained for the work. These will be familiar with the best educational methods as well as the religious subject matter to be taught. They will devote full time to the work and will receive a salary. Teachers will be selected rather than implored to take classes. Instruction will be given in equipped classrooms instead of kitchens, hallways and dressing-rooms.

For the present, however, the responsibility for setting the educational standard of the church rests largely with the minister. If the school is to be the means of growth, he must organize the best possible faculty from the material available and keep in close enough touch with them to know what they are doing. They will need constant inspiration, knowledge and help from him. Through them he will endeavor to extend the work of the church school beyond the Sunday morning class period. All possible contact will be made with the homes of the children. Religious teaching will be given practical meaning through participation in community projects. Holidays may become opportunities for giving as well as receiving.

I feel that the church which has an active, interested and service-minded Sunday-school has gone far toward solving the problem of growth.

Possible impediments to progress of our church in some localities are isolation and monotony. They are mentioned together because they usually go hand in hand. Many of our societies have very little contact with the church outside their own membership. Few of their people can get to Conventions, and it is usually the same few. So, they build up their own traditions and adhere to them pretty closely.

One possible way to overcome the evils resulting from isolation would be to encourage much more frequent exchange of pulpits among our ministers. The visiting minister would use the form of service to which he is accustomed. If each society were to entertain two or three visitors each year, all would soon find themselves increasing in flexibility. And, certainly, the New Church which is to appeal to all mankind must be flexible. Then, too, we would all become so much better acquainted. Inspiration always walks with friendship.

At this point we might well ask, "Is anything *right* with our church?" The answer is emphatically affirmative. So much is right that we do not wish to overlook one opportunity to make it available to those who need it. To that end we are willing and anxious to make any changes in our organization necessary to its perfect functioning. We will gladly discard any pet theories that can not be proven to be of value.

Above all, we will remember that if the teachings we love are those of the Lord's New Church, they will go forward. We hope our efforts can hasten the progress, but even our blunders will be unable to stop it.

Achieving Beauty in Worship

E. Donald Robb

ART has been called the "handmaid of religion." As an aid to worship in the church service it is indispensable. In some form or other it will appear in the most informal service. The reformers of the seventeenth century, associating the abuses of the church in England with the highly developed and slightly over-ripe art of the time, sought to correct the former by abolishing the latter. Art was unjustly stigmatized as the work of Satan, and the reformers proceeded to simplify and pauperize their services in fanatical attempts to extinguish every spark of beauty—visual and aural. To all appearances the handmaid was discharged. But although her services were drastically curtailed, she still lingered in the beauty of the King James Version, in the hymns and psalm tunes, and in the formal and austere beauty of their meeting-houses. After three hundred years it is safe to say that the last prejudice against art in the church has disappeared and the services of the handmaid are once more in demand.

There are three ways in which the arts have been and may still be utilized in the service of religion. First: art, as an expression of beauty in one form or another, may be considered as one of God's most precious gifts, to be offered back to Him in the beautification of His temples of worship. As a private matter between the artist and God, this is an act of worship in the deepest and tenderest sense. Here and there in the history of Christian art, certain high lights stand out which proclaim without question the purity of the motive and the depth of religious feeling which produced them: the frescoes through which Fra Angelico poured out his soul on the walls of his convent of San Marco in Florence; a window of the thirteenth century known as La Belle Verriere in Chartres Cathedral; and, on a larger scale, the great Cathedral of Chartres itself, which tradition, based on certain documents of the period, tells us was built in the same spirit.

The second use to which art may be put to further the cause of religion is hardly as effective today as in the days of widespread illiteracy. The sculptures, paintings and stained glass decorating the churches of the Middle Ages were not only the "Bible of the Poor," but a pictorial presentation of all earthly knowledge of science, history and legend to a public for the most part unable to read. Without doubt the arts, especially the visual arts, rendered during that period a service to religion more real than at any time before or since. The same decorations remain for us to view today, and more of the same kind adorn our more modern churches, but seldom do we stop to inquire into their subject matter. The benefits now, if any, are of a different sort and are derived from the aural as well as the visual arts. I refer to the important part taken by music, architecture, sculpture, painting, stained glass, poetry and the art of the drama in the church service of worship today,—in proportions varying greatly from the Quaker Meeting to the Roman High Mass.

The third way in which art may be made to serve as religion's handmaid in the church service is through its ability to uplift, soothe and prepare men's souls for the reception of the church's teaching. Before the seed is sown the ground must first be prepared.

Of the several arts of the church it is perhaps proper to begin with architecture. It must be a matter of common knowledge that buildings have a character or facial expression that varies from the sternness of a prison to the gaiety of a dance hall. All buildings have character of some kind, but the kind does not always fit the function. It is the interesting job of the architect, among other things, to make his building proclaim to the world its exact purpose. This is accomplished by proportions, choice of materials, arrangement of details and color. The well designed church, especially as to its interior, will inspire a feeling of reverence; its lines will uplift, and one will be soothed by the quality of its lighting and atmosphere. The visual arts which go with church architecture —stained glass, sculpture and painting—will each add something to enhance the spell and provide a suitable setting for the service of public worship.

This is the ideal. The facts of the situation are that during the past century, especially through the latter half which has become known as the Era of Bad Taste, there sprang up all through the East and Middle West countless atrocities calling themselves churches, which, until the last one disappears, will seriously prevent the achievement of beauty in worship. We all know how many of our own church societies have fallen heir to edifices of this type. Of an equally low order are most, if not all, of the stained glass windows that go with them. These are handicaps which can be overcome only through the expenditure of more cash than most of our societies have at this moment.

Of all the arts, the most potent in its ability to soften men's hearts is music. Luther said, "I would fain see all the arts, and especially that of music, serving Him who hath created them and given them unto us." Music is like the plow which first breaks through the earthly crust and makes possible the use of harrow, rake and hoe, and later the planting of the seed. How important therefore is the choice of hymns, anthems and organ selections! Does the organist usually think of the mood into which he must lead the congregation (those who are present at the opening) with the playing of his prelude, and the selection of the first hymn? Of course, every knowing and sympathetic organist and choir leader realizes that his job is not only to furnish the music, but to furnish the right kind at the proper time, always remembering the feelings which the music is sure to arouse in the audience.

And this seems to be the opportunity for me to express a few personal opinions in regard to the hymn tunes assembled under the cover of our *Magnificat* and the selections, anthems and responses to be found in our *Book of Worship*. For the latter collection I have nothing but praise. The music to which the verses taken from the Lord's Word are set, is church music at its best, always dignified, sometimes solemn, sometimes tender, but never too sweet.

On the other hand our *Magnificat* needs some gentle pruning. There is one tune in particular, Number 266, to which I myself have a very positive aversion. It is an adaptation of a well known sentimental piece of the Victorian period—L. M. Gottschalk's "The Last Hope." This is one of the pieces our grandmothers were often asked to play on the piano when the parson called. For that sort of music, now not so popular, it was truly beautiful, full of trills, cadenzas and tears. Of necessity, the trills and cadenzas are omitted,—but tears of anguish remain.

We have some beautiful hymns composed by New-Church ministers and laymen—nine by the Rev. Julian K. Smyth, fifteen by W. W. Gilchrist, thirty-one by the Rev. Frank Sewall, one by Miss Maud Sewall, one by the Rev. John Worcester, one by the Rev. Jonathan Bayley, one by the Rev. Edwin Gould, and possibly others whose names are not so familiar. The Rev. Frank Sewall has also given us a number of responses.

There are instances where it is evident that the compilers have made concessions to the popular taste of the last century. One of these, Number 582, was composed by a neighbor of my early days, Prof. John R. Sweney. It is the rollicking, frolicking "Sunshine Song"—a cheery tune to start the day with, but a trifle out of place in a ritualistic service. There are two hymns by Professor Sweney's confrère and contemporary, Ira D. Sankey. However, the names of a number of more famous composers also appear in the index. There are several by the two Bachs,—Johann Christian and Johann Sebastian, six by Beethoven, three by Gounod, five by Handel, four of Luther's, nine by Mendelssohn, two by Mozart, two by Palestrina, one Rossini, one Schubert, three Schumanns and as many as twenty-six by Arthur Sullivan.

It would be useless to remark on the superiority of the boy choir to the mixed quartet or the large mixed choirs of some of our city churches. To assemble, train and maintain a boy choir calls for skill, patience, hard work and a steady source of supply in boys. If any one of these is lacking, the boy choir will not be a success, and a poor one is worse than none at all. This is a form of beauty most difficult to achieve under present conditions. For those who have heard the voice of the boy soprano echoing among the vaulted spaces of some grand old English minster, the memory will serve to keep alive the ideal which some day, here or hereafter, may become a reality. Such music also requires an appropriate setting and few modern churches are equal to the test. For the present most of our congregations must be content with the quartet or double quartet, with or without chorus. But the ideally beautiful may be approached if judgment is exercised in the choice of anthems, never losing sight of this important point—that the church service is not a concert nor the church a concert hall where soloists may display their talents. Any innocent and perfectly natural movement on the part of a soloist to turn about and face the congregation should be politely checked—the music and the prayers should proceed in the other direction. In one respect art in the service of the church differs from secular art—it should be as nearly as possible anonymous. The performer should lose himself in the business of playing his part in the great ensemble.

The greatest works of Christian art in architecture, stained glass, sculpture, painting, needlework and illumination, were done for the most part by workmen whose names have not been recorded. It was sufficient for them to contribute their best, with little or no desire for public recognition. To be sure, the artist in any line, religious or secular, cannot produce his best unless he loses himself completely in his work. Self-consciousness or a too apparent attempt at self expression, perhaps with an eye to publicity values, will ruin any performance in the realm of art. Especially is this to be frowned upon in the arts of the church and in the church service, if art is to be truly the handmaid of religion. Ideals here must be kept high and motives clean. Art for art's sake will not do.

The success of a church service as an artistic performance depends to a very large extent on the officiating minister. He is the star actor in the drama. With the setting provided by the architect and decorative artist, and with the supporting accompaniment of the choir and organ, his part is an important and difficult one. The perfect setting and the ideal musical support can easily be ruined by thoughtless lack of attention to detail, or by some unfortunate accident, or by a mannerism either amusing or distracting on the part of the minister. To conduct a service successfully the minister must be a finished actor; so finished, in fact, that no one will suspect that he is acting. But better still, let him become so thoroughly absorbed in his part, let it mould and shape his soul so completely, that in order to be the perfect actor he need only be himself. Then will he without effort carry through with that sincerity which the man in the pew looks for and expects. If he has any uncontrolled mannerisms, they will be the more easily overlooked; if his sermon this Sunday is not quite up to the average, his people will remember the fine one he gave them last week. His is the leading rôle, and if we would achieve beauty in worship his part must be well played.

He will know instinctively that, although God is everywhere, it is usually assumed that in church we look to Him by directing our eyes toward the altar, which is preferably in the east. When offering prayer it will not be from the lectern, facing the congregation. He will

observe, also, that the service is arranged so that he can be at the proper post at the time required; and that in the correct order of things lecterns are for reading, prayer desks for praying and pulpits to preach from. Beauty requires that attention be paid to the proprieties.

It may be claimed that this is all too superficial to be of much consequence, that the business of the church is with the inside of the cup—if this be properly cared for, the outside will take care of itself. It is unquestionably true that where spirit is not encumbered with matter, it is free to express itself and mould its surroundings to correspond; but in this imperfect world the laws of nature need assistance in this respect. Whereas in the spiritual world, environment is a projection of one's spiritual state; in this world, environment is an equal partner with heredity and discipline in shaping the growth of the soul. May it not be true, therefore, that in achieving external beauty in the church service and its setting, we are definitely promoting that *internal* beauty which is the prime consideration of the Church?

It has been said that the art of arts is the conduct of life. Here, then, is the part for the congregation to play in the harmonious ensemble of the church service. Here is the opportunity for every one to become an artist *par excellence*. If those of us who occupy the pews fail to take advantage of this opportunity, then all the arts of the Church and the service itself will become as sounding brass and a tinkling cymbal.

"Singers with Instruments of Musick"

Elisabeth Randall

IN what a variety of ways music speaks to us! Beautiful music has the power to lift us above and away from our smaller selves. Religious music evokes emotions of adoration and worship. Somber, tranquil music soothes and quiets us in moods of doubt and restlessness. Light, cheerful music lifts our spirits from depression and melancholy. Stirring music moves us to noble action. It must be admitted that there are also types of music which give expression to thoughts and feelings of doubtful worth.

> "Music is a strange, mysterious art," says Edward Dickinson;[1] "it surpasses all other arts in its power of giving expression to the most urgent yearnings of the soul, and also of flattering vanity and ministering to vulgarity and sensationalism."

In earliest times, music was little more than pure and simple rhythm. The first musical instruments, aside from various drum types, were the Pan's pipes, made from river reeds, and lyres and harps with strings of twisted grass. These crude inventions made possible only the simplest of melodies. In fact, in the most ancient times, musical instruments were used only for accompanying the human voice, instead of being played for their own sakes. Their function was primarily to maintain the rhythm. The wind instruments were probably too noisy for an accompaniment, though they were used sometimes for emphasis at certain points. Mostly they were to make announcements or to give signals—as a call to worship, or to some festival, or a summons to war. Worship—and war! What illustrates better the wide diversity of ends served by the musical art!

We know little about the actual music of very ancient times. The first people to cultivate the art were the Egyptians. Whether they had any theory of music or any system of notation, we do not know; no certain record remains of anything of this sort. By means of their paintings and sculptures, we can learn considerable about their musical instruments, however, even if we do not know what the music sounded like. From the simplicity and relative crudity of these, we can assume that their music was simple and limited. We today would undoubtedly consider it harsh and noisy, and not at all enjoyable. But the people themselves no doubt found it a satisfying and delightful means of expressing themselves,—an outlet for their feelings of gladness or of sorrow.

Because of the Bible associations, we are especially interested in the music of the early Hebrews. They, like other ancient peoples, owed a good deal musically to Egypt. During their long bondage, and during their wanderings through many lands, they naturally took over both melodies and musical instruments from their neighbors. Abraham's intercourse with the Canaanites probably led to a certain influence being felt on the music of his family. Jacob's living with Laban probably was the cause of his descendants taking Syriac music and instruments into Egypt. But always the Hebrews had a very strong national feeling, and we are not surprised to learn that they produced certain instruments peculiarly their own,—instruments which served them best in expressing their emotional life.

We may wonder what the music and the melodies were like in the ancient days when the Psalms were first sung. Probably most of the early singing and playing was in unison, or an octave part. This seems evident from the account of the music when the ark of the covenant was brought, with much ceremony, into the temple built by Solomon:

[1] *The Spirit of Music*, p. xvii.

> The trumpeters and singers were as one, to make one sound to be heard in praising and thanking the Lord. (2 Chronicles v. 13.)

What could the instruments[2] have been like that were used in the ancient religious ceremonies? When the ark was brought to Zion,

> David and all the house of Israel played before the Lord on all manner of instruments made of fir wood, even on harps, and on psalteries, and on timbrels, and on cornets, and on cymbals. (2 Samuel vi. 5.)

What did the worshipers use to accompany their songs of praise?

> Give thanks unto the Lord with harp:
> Sing praises unto him with the psaltery of ten strings.
> Sing unto him a new song;
> Play skilfully with a loud noise.
> (Psalm xxxiii. 2, 3. Revised Version.)
>
> Make a joyful noise unto the Lord, all the earth:
> Break forth and sing for joy, yea, sing praises.
> Sing praises unto the Lord with the harp;
> With the harp and the voice of melody.
> With trumpets and sound of cornet
> Make a joyful noise before the King, the Lord.
> (Psalm xcviii. 4-6. Revised Version.)

What sort of an instrument shall we think of David as using—David, the sweet singer of Israel, who comforted Saul with his music?

> David took an harp, and played with his hand. (1 Samuel xvi. 23.)

Though musical instruments are mentioned frequently in the Bible, there is no description of them. It should be remembered, also, that it was against one of the Ten Commandments to make an image of anything; and as this one at least of the Commandments was strictly obeyed by the Jews, we have no ancient representation of any instruments upon which to base our knowledge. We can, however, obtain information from paintings and sculptures of other nations of the same period. It is quite probable that the instruments of the Hebrews were similar to, if not identical with those of the Egyptians, Assyrians and Babylonians. Coming to less ancient times, the Arch of Titus (about 80 A.D.) gives us an excellent idea of one kind of sacred trumpet used by the Hebrews—the *khatsotsrah*. This was a straight trumpet made of metal, terminating in a bell-mouth. According to Numbers x. 1, 2, Moses received definite instructions from the Lord for making two of these:

> And the Lord spake unto Moses, saying, Make thee two trumpets of silver; of a whole piece shalt thou make them: that thou mayest use them for the calling of the assembly, and for the journeying of the camps.

Besides the representation of the sacred trumpets on the Arch of Titus, there are some Jewish coins of slightly earlier date which have imprints of simple lyres on them.

In the religious ceremonies of the Hebrews, stringed instruments were more important than wind or percussion. Of the stringed instruments, the *kinnor* and *nebel* were purely Israelitish, and were the ones used particularly in the worship of the Temple.

The *kinnor* was regarded as the national instrument of the Hebrews, and was used on both sacred and secular occasions. This was David's favorite instrument, although we are told he was equally proficient on the *nebel*. There has been much diversity of opinion as to just what the *kinnor* was. It has been considered possible that it might have been a kind of guitar, or a lute (which is quite similar to a guitar), or a trigon (a small triangular harp), or a large harp with as many as forty-seven strings, or a lyre. Though mentioned many times in the Bible (translated usually *harp* in the Authorized Version) it is not described, except to say that it was made of wood (1 Kings x. 12; 2 Samuel vi. 5). It could not have been large, as we read of its being carried in processions (2 Chronicles xx. 28) and by companies of prophets (1 Samuel x. 5). And in the days of the Babylonian captivity, the Israelites "hanged our harps upon the willows," when they were too sorrowful to sing their songs of Zion (Psalm cxxxvii. 2). The best information now seems to be in favor of the supposition that a *kinnor* was a small lyre, of square or oval shape, made of wood, and having from six to nine strings of animal gut. The lyre is popularly connected with the Greeks, but it is probable that they obtained it from some Semitic nation.

The *nebel* was probably a later development and improvement in the string family. It is usually translated *psaltery,* but it has been translated also *psalm, lute* and *viol,* although there seems to have been no reason for such various renderings. Translating the word *psaltery* is considered the most correct, if this is understood in its true sense as meaning a portable harp.

Augustin[3] made a quaint comment on these instruments, which is of interest especially if we think of music as an expression of our thoughts and feelings — the outward manifestation of certain states of the spirit.

> These two instruments [harp and psaltery] of the musicians have each a distinct meaning of their own. . . . They are both borne in the hands, and played by touch; and they stand for certain bodily works of ours . . . the psaltery is that instrument which has the shell (i.e. that drum, that hollow piece of wood, by straining on which the chords resound) on the upper part of it, whereas the harp has that same concave sounding-board on the lower part. . . . When we do anything according to God's Commandments, obeying His commands and hearkening to Him, that we may

[2]It should be said that from the Authorized Version we do not gain a correct idea of the musical instruments of Bible days. The English translators, in the time of King James, not having much information in the matter and apparently making "no pretensions to antiquarian exactness," used names of English instruments which seemed to have something in common with the original words. For example, in the third chapter of Daniel, where Nebuchadnezzar's instruments are mentioned, instead of "cornet, flute, harp, sackbut, psaltery, dulcimer," it is now considered to be more nearly correct to read: "horn, pipe, lyre, harp, psaltery, bagpipe."

[3]St. Augustin: "On the Psalms," *The Nicene and Post-Nicene Fathers,* First Series, Vol. VIII, p. 139.

> fulfill His injunctions, it is the psaltery that is playing. . . . But when we suffer anything of tribulation, of trials, of offences on this earth . . . this is 'the harp.' "

We should remember that music, one of the oldest of the arts, was not predominantly a sacred art. Most of the instruments were developed quite apart from religion, and later were adopted and adapted for sacred purposes. Secular melodies were—and still are—frequently used for religious songs. The primitive music of the Hebrews, both vocal and instrumental, was not limited to sacred uses. Aside from religion, it held a prominent place in all public gatherings, in festivities of various kinds, and in the home life. Laban upbraided Jacob for leaving without giving him opportunity to send him away "with mirth, and with songs, with tabret, and with harp" (Genesis xxxi. 27). When the wall of Jerusalem was dedicated, music helped to "keep the dedication with gladness, both with thanksgivings, and with singing, with cymbals, psalteries, and with harps" (Nehemiah xii. 27). We are familiar with music as a delicate accomplishment of a young lady. Jephthah's daughter was a pleasing performer, evidently:

> And Jephthah came to Mizpeh unto his house, and, behold, his daughter came out to meet him with timbrels and with dances. (Judges xi. 34.)

The timbrel was probably a small hand-drum. All ancient drums were small; thus they might be carried easily. The tabret and timbrels were used as accompaniment to dancing and singing. Here, we see readily, was expression of gaiety and happiness. After Pharaoh's horses and chariots were overthrown in the Red Sea,

> Miriam the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after her with timbrels and with dances. (Exodus xv. 20.)

Thus they manifested their great joy and thankfulness for their deliverance from the Egyptians. The return of soldiers from victorious campaigns has always been the occasion for celebrations and rejoicings.

> And it came to pass as they came, when David was returned from the slaughter of the Philistines, that the women came out of all cities of Israel, singing and dancing, to meet King Saul, with tabrets, with joy, and with instruments of musick. (1 Samuel xviii. 6.)

Trumpets have long been used to rally people together, perhaps to summon them for the defense of their land, or perhaps to arouse their enthusiasm for some warlike adventure; and many times they have served as signals.

> O ye children of Benjamin, gather yourselves to flee out of the midst of Jerusalem, and blow the trumpet in Tekoa, and set up a sign of fire in Beth-haccerem: for evil appeareth out of the north, and great destruction. (Jeremiah vi. 1.)
>
> So Joab blew a trumpet, and all the people stood still, and pursued after Israel no more, neither fought they any more. (2 Samuel ii. 28.)

Also, the story of the fall of Jericho comes to mind.

> And seven priests shall bear before the ark seven trumpets of rams' horns: and the seventh day ye shall compass the city seven times, and the priests shall blow the trumpets. (Joshua vi. 4.)

The ram's-horn-trumpet was an instrument peculiar to the Hebrews. Originally made from the natural horn of an animal, later it was sometimes made of metal or ivory, keeping the same curved shape. Trumpets frequently reenforced and added volume to the cries and shouts of the people in times of exultation.

> And Zadok the priest took an horn of oil out of the tabernacle, and anointed Solomon. And they blew the trumpet; and all the people said, God save king Solomon. And all the people came up after him, and the people piped with pipes, and rejoiced with great joy, so that the earth rent with the sound of them. (1 Kings i. 39, 40.)

The "pipes" (*khalil*) were a kind of flute made of a reed. The wind instruments in the Old Testament were either of the trumpet type, having one note only (with natural harmonics or overtones), or they were of the flute order, having a few holes or stops, so that simple melodies could be played. These pipes or flutes, we see from the quotation above, afforded happy means of giving expression to the joyful feelings of the people. On more somber occasions, pipes were used also to express grief and lamentation.

> Therefore mine heart shall sound for Moab like pipes, and mine heart shall sound like pipes for the men of Kir-heres: because the riches that he hath gotten are perished. . . . There shall be lamentation generally upon all the housetops of Moab, and in the streets thereof: for I have broken Moab like a vessel wherein is no pleasure, saith the Lord. (Jeremiah xlviii. 36, 38.)

When Jesus went to the house of Jairus to raise his daughter, there were "the minstrels and the people making a noise," giving vent to their feelings of sorrow at the death of the little child. (Matthew ix. 23.)

How many times can sweet music be a comfort to us in times of sadness! So David played to Saul, when "an evil spirit from the Lord troubled him," and comforted and refreshed him with his music.

> David took an harp, and played with his hand: so Saul was refreshed, and was well, and the evil spirit departed from him. (1 Samuel xvi. 23.)

In all these ways—and no doubt the reader will think of many more—music is the perfect medium for the expression of our emotions, and for calling forth emotions. But it is when music is consecrated to sacred uses that it calls forth the expression of the noblest and highest emotions in our hearts and minds. And this consecration of music to religion has undoubtedly led to music's highest development and cultivation.

> It is a good thing to give thanks unto the Lord,
> And to sing praises unto thy name, O Most High:

To shew forth thy lovingkindness in the morning,
And thy faithfulness every night,
With an instrument of ten strings, and with the psaltery:
With a solemn sound upon the harp.
(Psalm xcii. 1-3. Revised Version.)

The musicians who took part in the religious ceremonies held a high place among the Israelites. They were appointed from the priestly tribe, the tribe of Levi.

David spake to the chief of the Levites to appoint their brethren to be the singers with instruments of musick, psalteries and harps and cymbals, sounding, by lifting up the voice with joy. So the Levites appointed Heman the son of Joel; and of his brethren, Asaph the son of Berechiah; and of the sons of Merari their brethren, Ethan the son of Kushaiah. (1 Chronicles xv. 16, 17.)

We see the names of these three—Heman, Asaph and Ethan—in the titles[4] to some of the Psalms. We can think of these chief musicians as organizing and conducting the choirs and orchestras; perhaps they arranged or edited some of the music. As for the blowing of trumpets on feast days—this also was a high privilege, belonging to the tribe of priests.

But the congregation in the Temple also had its part in the music, though it was usually limited to a responsive "Amen" or "Hallelujah," or some formula, as in Psalm cxxxvi: "For his mercy endureth forever." We appreciate the value of having the congregation join in this way. Today if we all can join heartily in the musical responses and in the singing of the Psalms and hymns, we feel so much more that we ourselves are contributing to the general expression of praise; we enter more deeply and truly into the sphere of worship.

Nowadays when we raise our voices in song, giving expression to deep feelings of praise and adoration, with the words of the 150th Psalm,

Praise ye the Lord. Praise God in his sanctuary: praise him in the firmament of his power . . . praise him with stringed instruments and organs . . .

it is quite natural perhaps that we should have in mind the modern church organ, with its magnificent possibilities for producing music of supreme grandeur — truly worthy to express praise to God in His sanctuary, praise "according to his excellent greatness." We feel that our organ of today is a perfect instrument to use in our religious services—a wonderful help to bring us into the right atmosphere for worship, enhancing the spirit of reverence. The richness of harmony, the fulness and sweetness of tone, the great variety of tonal color—all these contribute toward a beautiful and satisfying expression of prayer and praise.

In ancient times the music was, no doubt, harsh and imperfect, the melodies of the simplest kind, and the instruments crude and limited in their possibilities. The harps which the Israelites carried so easily in their wanderings were slight affairs; the woodwork had two sides only, not allowing for any great strain when the strings were tuned. As a contrast, we may think of the modern concert grand pianoforte with a tension of thirty tons! And yet those primitive instruments and the simple music were the means of giving full expression to the emotions of the people of those times, of inspiring noble actions and exalted feelings. They served most admirably and satisfyingly as a medium for expressing the deep feelings of their hearts, the "most urgent yearnings of their souls." Indeed, did not the Psalms—still the greatest body of devotional literature—grow up in association with the simple music and the crude instruments of which we have been speaking? The Psalms originally were always sung; they were inseparable from music. By derivation the word *psalm* means a song accompanied by a stringed instrument.

Our musical instruments, as well as other instruments, have been developed and perfected in the progress of civilization, and are marvelously complex and powerful. Has there been an equal or parallel progress in the emotions expressed, the aspirations and moods given voice to, through today's music and today's instruments? When music has the power to evoke all that is high and good in the human soul, to unite people in service to God and their fellows,—how tragic that it is also sometimes used to send men forth to battle, to mutual destruction! It seems such a sad mistake that certain types of stirring music should be so regularly associated with martial demonstrations and activities. When music is devoted to low or dubious purposes, is it not, besides degrading the art itself, retarding the best development of our own feelings and aspirations? In the recent Harvard Tercentenary observance was a wonderful example of beautiful music, stirring music, celebrating noble and worthy achievement and inspiring thousands to continue in like high purpose and noble endeavor. Why do we not more often unite music with the highest aims in life, and use its powers to evoke fervor and enthusiasm for truly worthwhile goals? Thus we might—besides continuing the development of the musical art—also help to lift the aspirations of mankind and further the desire for mutual understanding and world-wide goodwill.

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[4]In the titles or superscriptions to the Psalms, some of the terms probably were directions to the musicians who accompanied the singing, and some instructions in regard to carrying out the ceremonies and rituals. Some of the superscriptions tell the character of the particular Psalms—prayers and songs of lamentation, for example; some allude to special festal occasions, as the Psalms of Ascents (cxx-cxxxiv), referring to the procession of the ark on the annual celebration on New Year's Day of the accession of Jehovah to His throne. There has been much study and research in the endeavor to ascertain the exact meaning of the titles of the Psalms. These superscriptions go back to very ancient tradition, though they were not original with the authors of the Psalms. There was already some doubt in regard to the actual meaning of some of the technical terms as early as 250 B.C. when the Old Testament was translated into Greek (the Septuagint), as scholars have found by comparing this translation with the Massoretic text.

DEVOTIONAL PAGE

Goodness of Heart and Principles

Two men went up to the Temple to pray, one a Pharisee and the other a tax-gatherer. The Pharisee, standing erect, prayed as follows by himself:

"O God, I thank Thee that I am not like other people—I am not a thief nor a cheat nor an adulterer, nor even like this tax-gatherer. I fast twice a week. I pay the tithe on all my gains."

But the tax-gatherer, standing far back, would not so much as lift his eyes to heaven, but kept beating his breast and saying,

"O God, have mercy on me, sinner that I am."

I tell you that this man went home accounted by God freer from guilt than the other; for every one who uplifts himself shall be humbled, but he who humbles himself shall be uplifted.—Luke xviii. 10-14 (Weymouth, The New Testament in Modern Speech).

✠

Those in truth are rigid, as it were, and they stand erect, as if they were hard; having cause to humble themselves before the Divine, they incline the body only a little. Those in good, however, are as it were soft; on humbling themselves before the Divine, they bow themselves to the earth. For apart from goodness, truth is altogether rigid; the rigidity relaxes only as truth looks to good as an end. Goodness in itself is soft, and the truth insinuated into it and thereby becoming good, also is softened. The reason is that truth can be brought into the heavenly form only by good; in itself it is hard. The heavenly form is most free and not perverse; the goodness with which truth is rightly disposed is hence like it — that is, tender. — Swedenborg, Arcana Coelestia, No. 7068.

✠

Our Father, who liftest Thy face upon us in love, and lookest on the heart, give us, we pray Thee, the grace of the understanding heart. Let us not carry in us hearts of stone, but hearts of flesh. It is not stones but the bread of life which Thou offerest. Enable us to discern between the humble convictions of the genuinely good, and the unbending truth of the self-righteous and erect. May our spirits move freely in the generosities of Thy love, and not be bound by the rigidities of our own proud principles. Teach us, to truth to add love. Amen.

An Introduction to Swedenborg's "True Christian Religion"

William F. Wunsch

THIS introduction to Swedenborg's *True Christian Religion* is addressed to the general reader. That such a reader will take up the book, may seem a highly optimistic expectation. For one thing, it is a lengthy work in two volumes. Again, it is doubtless most rewardingly read by the trained theological student. It is a theological treatise; its subtitle is "The Whole Theology of the New Church." On the other hand, the main title is not "True Christian Theology," but *True Christian Religion*. The main concern of the book is with a renewed Christian faith for all alike. Implicitly all along, as from time to time explicitly, the general practitioner of religion is addressed. The book is abundantly able to interest and reward the man who is concerned with the ordinary questions of the reflecting Christian, questions which will not down—about God, about human life and destiny. These questions Swedenborg thinks out again, getting back from an artificially elaborated theology to a basis in common sense, Scripture, and religious experience. *True Christian Religion* will therefore yield a rich return to an interest more general than that of the theologian. As a biographer of Swedenborg has written, in not many books is "the yield of doctrine so turned into daily bread, the food of practical religion."

Timeliness

Despite the date of its publication—the year 1770—there is also a relevance about the book which comes as a surprise. Many of the changes in Christian thought which have occurred since that date, are anticipated and urged, and some, it may be demonstrated, were then and there initiated. Of these changes, and of greater ones to come, according to the book, Swedenborg makes an arresting diagnosis. They mean, he says, the passing of a first Christian day and the setting in of a second. Such a transition he forecasts. The actuality of it is attested, at least in some measure, by decisive changes since his time—to mention a few, by the criticism which has come, as frank as his own, and by the abandonment, of many traditional doctrines; by the emergence in Christian thinking of that spirit of inquiry which has done so much for science; by the entrance into the Christian outlook of an unprecedented attention to the social application of Christian standards. It is particularly in the last chapter of *True Christian Religion* that Swedenborg challenges Christians with his explanation of the point in Christian history at which we have been living in the last century and a half. The force of the first institution of Christianity has spent itself, he says; the Lord comes again to inaugurate a new day. He comes in no fantastic way, but in a further disclosure of truth in a fuller grasp of the Word of Old and New Testaments. The chapter is a summons upon the Master's followers to find and hail and enjoy His leadership in the transition. If this is so, as well as startling, *True Christian Religion* might help us not only privately but collectively, to replace bewilderment with light, misgivings with hope, our widespread puzzlement as to how Christianity may regain vitality and redeeming influence, with the strategy of the Lord's own leadership.

Not only does the book forecast an altered and deepened Christianity; within its own pages is ample evidence that change indeed has been taking place. In nearly every chapter Swedenborg addresses some teaching prevalent in his day, which he criticizes and opposes as sub-Christian or a departure from Christian truth; in instance after instance the teaching which he assails has passed out of living conviction, if not from the creeds. So in one chapter, on "Imputation," he denounces the notion that the merits of Christ are imputed to a follower. Today that idea is deemed as unreal by most Christians as he deemed it. They believe that Christian character is attained in the strength of the Master, but they see no exchange of merits as between Lord and disciple. In the chapter on "Freedom of Choice," Swedenborg attacks the then tenacious idea that the human being is incapable of making any move at all toward having the spiritual life. Today, our moral free agency, whatever its limits, is generally regarded by Christian teachers as real. In the final chapter of the book, Swedenborg assails a literalistic reading of the prediction that heaven and earth would pass away, in a break-up of the existing scheme of things; this literalistic interpretation was everywhere to be met in 1770, but today, except in backward biblical quarters, is unintelligible. In still other items, the reader of *True Christian Religion* is made aware that a world of thought has indeed passed away since Swedenborg's day. The reader may be impatient with the presence in the book of this polemic setting of 1770; before we conclude, we shall offer a suggestion for reading this material; but this setting of another day is definite evidence how decided a change has come in Christian thought, a change, moreover, which may be in the direction of the outlook of this book.

God and Christ

But to begin at the beginning of *True Christian Religion*. In the first three chapters, quite the weightiest in the book, Swedenborg reformulates the Christian idea of God. With

the aid of a philosophy of the universe as a spiritual-natural order, he reapprehends the nature of God and of His attributes. Notably he conceives afresh both the Unity and the Trinity of God. He offers a synthesis of the two, in which neither is minimized or magnified at the expense of the other. As one result the reader will find proportion brought into his conception of God Invisible, God Visible, and God as He imparts His Spirit to man. This result comes most definitely and practically to the reader's hand in that the Christ is put forward in a new and compelling light as the "Way" to the fulness of unseen Deity. If one wants a better hold upon Jesus Christ and on God in Him —a hold for the mind and for the heart—here is a teaching with precisely this practical outcome. In relating the historical Christ to the triune God, the Divine and the human in Christ are both kept real. The humanity in Him is indeed not deemed a mere humanity. For, according to the Gospel records, it never was a mere humanity; and there is one Gospel teaching which has only now with *True Christian Religion* received its due. This is the teaching—including declarations of the Lord's own—that the Person and consciousness of the Lord underwent a progressive change, called "glorification," in the course of the earthly life. There grew out in His Humanity, gradually displacing what was racial and finite, a Divine Humanity. Or, to put the reality the other way around, for, as Swedenborg says, the "glorification" was reciprocal, the Divine consciousness invaded the Christ until in every thought, purpose and deed He was Visible God, in whom, as He said Himself, Invisible Deity dwelt. Crucifixion, resurrection, and ascension were the final stages in this glorification or "making Divine."

In other words, *True Christian Religion* leads the reader to the Risen, ever-living Christ, in whom he may see the Father, and from whom he may expect the Holy Spirit. There is no confusion of thought or distraction of prayer among a number of Divine beings. God is profoundly one, in the harmony and many-sidedness of His essence, and one, too, in Person. The historical redemption is explained as the work of God in Christ, and is a real victory won by the Master over the mass of evil in a struggle of His own with it. In this picture of Christ as Redeemer to eternity, and as visible Deity, the book gives every warrant to the increasing tendency to place faith only in the God of Christ, and to accord spiritual leadership only to the Lord, whatever difficulties may remain about the internal relations of Christ to the fulness of deity, and about the reality of a humanity peculiarly God's or the possibility of a Divine Humanity.

Scripture and Decalog

Much of the unsettlement which has come to Christendom since the middle of the eighteenth century, has had to do with, indeed has even resulted from, studies of the Bible. The modern critical studies of Scripture have arisen since Swedenborg's day. He would not have wanted to see these studies arrested; in any event, his views of the Bible must be combined with the assured results of such studies. With the break-up of literalism to which the Bible criticisms have led, Swedenborg decidedly concurs. But these studies and Swedenborg's teaching are in two different fields. He concerned himself as a theologian with a conception of the Bible as a whole. Finally to be settled is the question whether in the Bible we have the Word of God. Is Scripture only the human author's production, Isaiah's, or that of John of Patmos, or is God's authorship represented, too? Has *He* a book, or has He not? *True Christian Religion* speaks to this question. It helps the reader to see how, along with human authorship and by means of human authorship, the Scripture emerged from the mind of God. In Swedenborg's view, furthermore, the Scriptures of Old and New Testament are only the lowermost expression of the eternal, unwritten Word of God. That lowermost "sense" of the Word, as he calls it, has its truth, and is in fact the source of all doctrine, and the medium of spiritual and Divine influence. But beyond Scripture are further reaches in the unwritten Word which are like a deeper sense to Scripture. This deeper sense has its connection with Scripture, called by Swedenborg "correspondence," and by a knowledge of correspondences one may have an insight into it. As an *expositor* Swedenborg has to do with this inner sense of Scripture, not with the ordinary meaning of Scripture. *True Christian Religion* is not an exegetical work, but a theological one; in only an occasional chapter, like that on the Decalog, does it offer any exegesis of the deeper sense of Scripture. But like Swedenborg's teaching generally, the book cites the presence of the deeper sense in Scripture as an argument for finding the Word of God in Scripture. The other chief argument, as we have said, is the explanation of how the Scripture could have emerged from the Divine mind. In these two ways, then, chapter IV has for its object to give the reader a renewed hold upon Scripture as the Word of God. It offers a strong conception of the Bible as the Word of God, a conception reenforced by a philosophy of a spiritual-natural universe, in which the Word grows to be far more than it had been considered to be.

Obviously Swedenborg's teaching is theocentric. It begins with God, not with man. Now from these opening chapters on God and the Word, or on God and His revelation of Himself, *True Christian Religion* proceeds to discuss man and human life. The fifth chapter, on the Decalog, serves as a link. To Swedenborg the "Ten Words" are a summary of all the truths of the Word for human guidance. Ancient as they are, in his view these commandments embody the eternal standards of the spiritual life. Left to their literal meaning, this would not be so; but understood also in the deeper sense of which we have just spoken, they are the truths and laws of the inner life, too. They have then to do with motive, spirit, and purpose, not only with conduct. They then confront

the human spirit with standards and scruples even more lofty than for the most part Christianity itself has been swayed by. In this manner *True Christian Religion* heightens the demand on human responsibility. We may say that it does so also on the general premise that the Christian life must become more today than it has ever been if it is to survive. But all that that life can be, in motive and in spirit as well as in conduct, is exhibited in Swedenborg's exposition of the Decalog as an epitome of "all that pertains to love of God and of all that pertains to love for the neighbor."

Faith and Charity

Swedenborg is now ready to take up the subject of human life, and to this subject he devotes the next six chapters. What is human life for? What must be done to live it at the full? What possibilities and capacities distinguish really human existence? In chapters VI and VII he discusses the faith—or the general attitude to life, and the charity—or the general spirit of life, which characterize the man who is becoming "spiritual." Implicit throughout the book, and more apparently in these chapters, is a psychology of the human being, which is steadily utilized. There is never anything "thin" about Swedenborg's teaching. Theology is accompanied by a philosophy of a spiritual-natural world, as we have pointed out; his teaching about God is as substantial as it is because it makes its way with such a philosophy. In turn, no discussion of human life can be very solid without a good conception of the nature of the human being; hence now in the consideration of our spiritual life we find implicit a psychology of the human being.

Faith, or active reliance in God and in unseen realities such as the kingdom of God and a spiritual world, is presented as an attitude of the whole man. We hear how one achieves such faith, what its relation is to truth and to knowledge, still more what its relation is to charity and action or "works," also in whom this faith is reposed, namely, the visible God of the Risen Christ. This faith is never blind, but thinking, and can be more and more illuminated by what one may learn of truth. But it is the manner of life eminently which has this faith for its product. It is not subscription to a body of beliefs, but confidence in the reality of God, in the power of truth, and in the actuality of disinterested integrity. Such faith comes only with the effort to live life for the sake of what is good and true.

So charity, which is Swedenborg's abbreviated way of writing "love for the neighbor," is a spirit to which to aspire, and it, too, grows with the living of life usefully. Wherever we find a good or a truth to be promoted, there we meet our neighbor, and have a use to fulfil. There is no lack of balance nor any asceticism in Swedenborg's teaching here. Love of God, love for the neighbor, love of self, love of the world, have all been set in our natures; the right ordering of these, so that the first two govern the latter two, gives us full human life, and the pursuit of all our uses. The charity of which Swedenborg speaks has its development therefore in the active life of the world. Indeed, it finds its main manifestation there in the daily work. Swedenborg makes a sweeping attachment of all our interests to charity—relating not only our work, but our philanthropies, our recreations, our civic obligations to it. No teaching ever more forcefully sent a man out into the world's work and necessities to realize his regeneration. No teaching ever more definitely bound together the processes by which we earn our livelihood and the processes by which we win eternal life.

It is in this chapter on "Charity" that Swedenborg takes one especially forward-looking step. He points out that we have larger neighbors than the next individual—neighbors like our immediate communities, our country, the welfare of the race or the kingdom of God. So he throws on a large scale the bidding to love the neighbor. This treatment of the second great commandment becomes his mode of entrance upon what is known today as the Social Gospel. In effect he anticipates the stepping out of human life on large platforms of corporate action, as it has done since his day,—the transaction of the world's work by vast business amalgamations, of common interests by class groups and by international bodies. Religious obligation must in his view achieve the same scope and scale. Still greater uses than those served in the individual life are *neighbors* to be steadfastly regarded. With a graduated scale of neighbors, from smaller to larger, *True Christian Religion* proposes in its own way that Christianity has extensive social obligations to fulfil. Has not the Christian mind awakened since Swendenborg's day to just this necessity—of responsibility for the character of its civilization in its larger aspects?

The Remaking of the Human Being

So *True Christian Religion* looks outward, but as the reader will realize at once when he reaches the next three chapters, it discusses as fully the ways of the spiritual life within the individual. It has of course done so to a degree in the preceding chapters, but does so now with concentration in the chapters on "Repentance" and "Reformation and Regeneration." Passing to this inner life of ours, it devotes a chapter first of all to "Freedom of Choice." Swedenborg pronounces flatly for the capacity of the human spirit to strike out in its choices for the Christian life. He admits the close circumscription of this freedom. It is a point of balance between good and evil—between greater and lesser good, between greater and lesser evil. At that point, wherever it may be for any of us, the individual will is suspended in the equilibrium which the Divine maintains in the world at large between forces good and evil. The chapter discusses in what, in the constitution of the world and in the structure of the human being, this free moral agency is seated; how, as we have said, it is maintained by the Author of life; in what essen-

tially it consists. In his day Swedenborg had to maintain the reality of this freedom against a dogmatic assertion that in the moral realm man is like a stock or stone, quite impotent to make the choice. Today he would have to attack the philosophic theory of hard determinism, which quite as much as any theological dogma ever did, also reduces man to the condition of a stock or stone. Many of Swedenborg's arguments, however, only acquire more force, given the modern philosophic setting of the discussion about free will. He appealed even then, for instance, to our very consciousness: "every man can know that he has freedom of choice in spiritual things merely by attending to his own thought." *True Christian Religion* points out the absurdities to which religion is reduced and the anarchy into which life is plunged if moral agency is not, as he maintains it is, the inalienable attribute of the human being.

With chapter IX Swedenborg enters in earnest on his discussion of the road into the spiritual life. A first step is repentance. He employs this ancient term, and others like *reformation* and *regeneration,* but with reconsidered meaning. Repentance is not the fruitless contrition which too often it has been allowed to seem. With him it is a persisting attitude, a steady recognition that there is a self from which one needs release into wider life. Real self-scrutiny is a part of repentance. Definite sight and steady avoidance of shortcoming and wrong-doing are indispensable. Further, to enable one to this, there must be discernment and espousal of standards, such standards as the Decalog offers. Self-examination may also be more or less penetrating,—of one's very intentions, or only of misconceived and wrong purposes as these are about to issue in deed. But active self-knowledge of some kind—not meditative introspection—is inseparable (in the view of Swedenborg's teaching) from taking this first step, of repentance, in the spiritual life.

Chapter X moves on to the reformation of the life in which one engages more consciously oneself, and to the regeneration of life which the Divine accomplishes more or less behind our consciousness. The two involve an actual reconstruction of the personality. It is a gradual reconstruction, of course, and lifelong; indeed it persists to eternity. It is rebirth and an organic change. The chapter is marked by a profound psychology of religious experience. Of this slow rebirth the Lord is the agent; the growing charity and faith of the man are the means. The regeneration starts in our aspiration and in our reconception of life, or our "internal" man; and as aspiration and truer conception of life are elaborated to command desire and thought and act, there is reformation of the "external" man. In all this, obviously free moral agency is necessary; so likewise is insight into the meaning and truth of life. Only by such rebirth are the narrow self and evil living left behind. Swedenborg would never consent that human nature cannot be changed in the individual, however it may persist from generation to generation; indeed, he speaks confidently of a "new will," of a "new understanding," and of a "new man."

More or less as an addendum to these searching chapters on "Repentance" and "Reformation and Regeneration" there follows a chapter on "Imputation." This was made necessary or at least called for in his day, when instead of a slow and real rebirth of the human spirit, there was imagined a transfer of Christ's merits to a follower. The unreality and pure magic of this is exposed. There is no such imagined road to Christlikeness. Death-bed repentance therefore, as well as this notion of a facile imputation of merits, is abjured by Swedenborg.

Sacraments

In the next two chapters Swedenborg discusses Baptism and the Holy Supper. The chapters sound ecclesiastical in interest. Here and elsewhere in the book, there is little of the ecclesiastical, as a matter of fact. While the sacraments (reduced to these two by Swedenborg) are administered of course by an ecclesiastical body, they are attached in Swedenborg's thought to realization of the spiritual life. Baptism is a reminder that there is such a life to which to aspire. It is also a means of calling around one, not only the interest of sponsors and the support of the visible Christian company, but also other-world influences making for that life. The Sacrament of the Supper, in turn, is a very simple but solemn enactment of our dependence upon the Author of life for the elements of our true and essential being—good and truth. For the better appreciation of the sacraments in this deeper way these chapters invoke the spiritual sense of Scripture by which they are more clearly seen to be related, as we have said, to the life of the soul.

The Challenge to Christendom

As what we have already said will have intimated, the concluding chapter of the book on a new Church is not as ecclesiastical in content either as the title would suggest. The "church" of which all Swedenborg's teaching speaks is not an ecclesiastical body, but the spiritual life realized—realized in an individual (who himself is then spoken of as a church), in a company known only to the Master and judge of all, or in an epoch. As that life is to be regained and also served now in Christian institutions it is what Swedenborg means by a "new church"; as it is to be recaptured in a second Christian era it is the "new age" of which he speaks. Only of such a development, of epochal significance, could he say, as he does, that the books of Daniel and of Revelation predict it. It is with the fortunes of the kingdom of God that the Scriptures and his teaching deal. It is a development of the spiritual life that he has in mind, as is also plain from the fact that he considers it as beginning in the world of spirit. It is the faith of a new heaven as well as of a new church which *True Christian Religion* seeks to advance.

As we said at the outset, the concluding chapter of the book challenges the reader, indeed challenges Christendom, with the idea that Christianity is entering upon a second era. As Christian institutions have insight into this spiritual life to come, and as they serve to promote it, and only so, do they become a "new Church." It is in this chapter, too, that Swedenborg humbly depicts his own service under the Lord toward this great end. Needless to say, it is the Lord who inaugurates the day, and effects the change to come, and not only by a teaching for the day, but by a fresh redemption or re-ordering of the unseen moral and spiritual environment of human life.

In general, we have in *True Christian Religion* no attempt, of course, to substitute something else for Christianity, nor have we a mere supplement to the Christianity which has been, but a reapprehension of Christianity, with that reconstruction of its thought which is called for, if it is indeed to see a new growth of vitality and redeeming influence. The crisis at hand is not one of the coming and going of ecclesiastical bodies or of theological systems, but of the recapture of faith and the spiritual life after these have waned. Swedenborg expects ecclesiastical bodies and Christian doctrines to persist (*Last Judgment,* No. 73); and while the rise of the spiritual life will be inspired by the truths of which he has sought to give a formulation, he is not looking simply to the replacement of one theological system by another; that he calls only a "palliative" cure (*Invitation to the New Church,* No. 25). Reinterpretation and correction of teaching in the interest of the regaining of life, he does expect; and then, he even says (*Invitation to the New Church,* No. 2) "the doctrinals of the New Church agree" with the essential teachings of Christianity in Catholicism and Protestantism. To this reapprehension of the Christian Gospel the subtitle of our book points as "the whole theology of the New Church"; or, more accurately, to the Christian Gospel so reapprehended.

Suggestions to the Reader

The reader may welcome a suggestion or two for finding his way in this extended work. In the first place, he will do well to turn to a readable translation, like that in Everyman's Library. The close student will ask for a more exact translation, but the general reader will enjoy this translation which freely employs paraphrase and condensation in the interests of greater readableness. Then let the reader attend first of all to the main text. There are two other bodies of material, of which he can put one aside for the time being, and to the other give a quick perusal. He can let go for the time being the *Memorabilia* which he will find within and after the chapters. Sometimes these have to do with the chapter with which they are associated, more often they do not; but for the first reading of the book he can pass them by. The same applies to the "Supplement" on the spiritual world (of forty pages) with which the book closes. Just by this procedure the book is reduced by one third in the first volume and by even more in the second. This material has to do with facts and phenomena and laws of the world of the spirit, not with positive religious doctrine such as we have in the main text. Then the reader can examine more cursorily in the main text those attacks, of which we have spoken, on teachings prevalent in 1770. These controversial sections, usually at the beginnings of chapters, of course throw light upon Swedenborg's point, but they can be read quickly just for this service. Otherwise the large amount of polemic will hinder the reader and may lead him to drop the reading. The positive substance of what Swedenborg has to give, is too good to lose by this irritation. Let him move as quickly as he can to what Swedenborg has to present in place of what he attacks.

The Spirit of the Book

A reader with a hearty religious interest may feel that *True Christian Religion* is a coldly impersonal book and that despite its title it forgets religion in theology. But if he has a lively sense of religious need, he will feel in the book what has been called its "overflowing goodness of heart." Steadily present is the spirit which from time to time is evinced in such fervid and personal address to the reader as this:

> My friend, shun evil and do good, believe with all your heart and soul in the Lord, and He will love you and inspire in you a love to do with and a faith to be confident in. Then your love will issue in what is good, and from the faith which is confidence you will believe. If you will persist in this way, a reciprocal and perpetual union with the Lord will be yours, which is salvation and eternal life. (No. 484(2).)

As for thoughtful interest, and as for the inquirer who wants truth to come to him on its own authority, this culminating work of Swedenborg's will have a sure appeal. It is alive with the liberty of inquiring into truth. It is itself a fruit of such freedom. Each and every proposition is put forward tentatively. This is more apparent in the original Latin than in the English, which has no subjunctive of modest tender. But nevertheless each and every proposition is commended first of all directly to the mind and the heart of the reader. It is to make its own appeal. Thereupon Scripture is cited or some reenforcing item from Swedenborg's other-world experience. The teaching is itself formulation from Scripture, and the Scripture cited is an example of what is drawn upon, not the settling of a truth. There is no effort to drive a point, if it has not been grasped, by the mere weight of Scripture citation or otherwise. Swedenborg recounts (No. 508) how he saw over the portal of a temple in the world of the spirit the inscription: "Now it is the privilege of men to enter with the understanding into the secrets of faith." This spirit of reasoned understanding he espoused. In this spirit he did this final summary of the doctrines of a new Christian Church: *True Christian Religion.* At the head of a trial draft of the material of the first three chapters he had also written: "Only the self-evidencing reason of love will today reestablish the Church."

A Venture in Creative Living

Othmar Tobisch

UPON a wind-blown beach of southern California the idea of a "primitive" camp for young people cast itself into words and found willing ears, as members of the Young People's Leagues of Los Angeles and San Diego met for a house-party. A number of these young men and women had camped before in the canyons of the Sierra or in the woods of Maine. But never before had they been called upon to create for themselves an organization to represent the nucleus of a society, a model of "what society ought to be." For that was the idea of the leading spirits.

The whole groundwork had to be laid, from physical necessities to spiritual overtones. It was agreed to have the physical life limited to the necessities of well-being. Sleeping would be under the stars, on cots or the solid earth, eating upon rough-hewn tables, bathing in the river, cooking upon a hearth of stones. There would be tents for dressing, a separate dormitory for girls and for boys, with proper supervision by "camp-mothers" and boys' counselors. A cook would be hired.

Midway between San Francisco and San Diego, by a large and cool mountain stream, the camp site was discovered. It lay at the foot of one of the ridges descending from Split Mountain, a sentinel of 6600 feet elevation standing guard over the Kern Valley. It was approached by a good-natured country road that twisted over the foot-hills of Split Mountain, dipping and rising as it struggled toward its end. There were rattle-snakes, to be sure, but nobody cared, for they are really shy creatures if left unmolested. Footprints of an occasional mountain lion or lynx, the faint smell of a skunk that came for a nightly visit to the commissary, added to the "wildness" of the place. And so Split Mountain Camp began. It lasted ten days only, but they were days filled with the sweet odor of pine and the pungent scent of sage. The rapids roared their defiant song through the days —and the stars rushed over the summer sky by night.

Today we consider in retrospect what was begun seven years ago. For one thing we have held to our central location, though we have moved further downstream. We thereby added convenience to beauty. Large willow trees and cottonwoods form majestic canopies over our camp and a now placid river carries from early morning till deep into the night the innumerable hues and shadows of living green. Sunlight and moon paint the patterns of a beneficent nature at her best upon the sheet of the river. An almost cloudless sky greets us every morning, and at night allows the moonlight over the ridges to bewitch the river-bank with liquid silver in which our eyes seek the riddle of our feelings. Mountains call upon us to measure our thoughts with their massiveness, stability and elevation.

Ideally, Split Mountain Camp is organized to be a community patterned after the model society described by Swedenborg in *Heaven and Its Wonders.* There is a "ruler," the director who heads the communal life. An advisory board has set up the schedule and assisted in the preparation of camp. An assistant director and four counselors stand by their side, forming the Camp Executive Committee. Routine duties are marked on an ingenious revolving chart that changes the duties for each camper each day.

A gong calls the hardier swimmers to a "polar bear" swim in the snow-fed river at 6:30 in the morning and they come screaming with delight and glowing skins to warm themselves in the sunshine that now spills over the eastern ridges. Pleasant odors emerge from the kitchen quarters where the cook prepares the most ample meals you can ever lay eyes on. Two girls on duty as "Setting Hens" have laid the table and loaded it with jams and jellies, butter, milk, cereals, fruit. Promptly at 7:30 breakfast starts with the psalmist's assurance:

> I will lift up mine eyes unto the mountains:
> From whence doth come my help?
> My help cometh from the Lord,
> Who made the heavens and the earth.

The interval between breakfast and the study hour is filled with tidying the beds, making ready for the morning devotion which the campers lead in turn.

The spiritual center of the day lies in an hour's concentration upon the higher significance of life. The teacher has prepared a course of study designed to open the mysteries of nature to the mind which is so often occupied only with the admiration of external beauty. But if we learn the language of nature, the parable of the human form, the correspondences of creation, we fuse more deeply with things, life becomes richer, and our minds and bodies make more of a unit. The poet has sensed it with these verses:

> A sense sublime
> Of something far more deeply interfused,
> Whose dwelling is the light of setting suns,
> And the round ocean and the living air
> And the blue sky, and in the mind of man,—
> A motion and a spirit, that impels
> All thinking things, all objects of all thought,
> And rolls through all things. (Wordsworth)

This hour is not strictly a lecture; questions are often asked; still other fields of thought entered. A summary of the day's subject is given at the end of the hour. From ten to eleven o'clock camp-crafts are taught: first aid, resuscitation, table making, basket weaving, water-color sketching; and the editor of the daily paper, "The Splitting News," begins to call for contributions. In this paper is humorously described what happened during the day.

Splashing bodies in the river, singing riders on the trail, quiet talks under a rustling cottonwood, games in the hay field, fill the days. But every day returns inevitably to the camp-fire. When the call to the fire comes, we seek the leaping flames which Prometheus brought to men so that they might stop their roaming.

We sit before the outdoor stage, its proscenium formed by a huge arched cottonwood tree, and the bluish light of lanterns cast queer shadows through the foliage. There appear Pandora and her ill-bearing box, Andromeda and Perseus, or the padres wending their ways on mission trails. Indians, reincarnate, tell the story of their vanished life. Myths of Greece or humorous spontaneous reproductions of American classics fill the evening.

It is understood by those who are invited to come to camp that they must accept certain obligations in the communal life, without which camp or any human society cannot exist. In simple words, it has become the camp slogan: "One for all and all for one." It has found its way into a camp ditty:

> Splitting the wood or setting the table,
> Or in the moonlight telling a fable;
> Riding along these dusty old trails,
> Lugging with cheer a couple of pails:
> All for one and one for all
> Is for sure our camping call,
> All for one and one for all
> Is the Camp of Split Mountain call.

Campers who do not cooperate in the duties of the day, to wit: setting the table, and clearing it, cutting firewood, bringing water, tending the lanterns, the library, the cleaning of the grounds, and accepting happily those spontaneous duties which one finds waiting every hour, are gently instructed by the camp counselors or camp mothers, or by the campers themselves, that we are here to create an ideal community and that it is necessary.

The miniature society which we have created in Split Mountain Camp we consider as a training camp for youth in the elemental social necessities of the larger human society which youth finds in its urban or semi-rural communities whence our campers come. Living in big cities or suburban settlements, these boys and girls never have realized the complicated organization which maintains life in the cities. Our camp aims to demonstrate to them the elements of civilized cities: sanitation, food supply, water supply, light and heat, cleaning, all in their elemental form. Some of the campers have never before touched a broom or an ax. Now they learn that physical labor is vitally necessary to maintain life and that money cannot buy, in case of civic emergency, the necessities of life, but that all must know the rudiments of primitive life to save themselves. Thus they begin to appreciate labor and the laborer's toil for others. They learn that cooperation among all members of a community is of paramount importance for a happy, carefree life in that community; if cooperation is withheld by any members, the amount of happiness for the individual members of the community sinks in direct proportion to that lack of cooperation. The social implications of the commandments of love are thereby forcibly brought to mind in a practical form. As these campers realize more fully how happy they can be in this nearly perfect, cooperative, model society, they will strive to rectify the non-cooperative spirit still present in themselves and in others. We are giving them a living example of neighborly love. We demonstrate to them that it works! That it produces heaven on earth, if we mean by heaven: joy, happiness, enthusiasm, loyalty, spirited devotion, songs, laughter, bright eyes, unforgetable days.

Its economic principle is simple. A straight fee takes care of the food, of the rental of ground, and the salary of the cook. Transportation is donated or exchanged for cancellation of the camp fee. Labor is contributed voluntarily by the boys and girls, each in his own respective duty for the day. Volunteers set up the camp and a volunteer crew breaks its equipment down and stores it. A neighboring farmer has rented us a small house for storage over the winter. The many small pieces of work to be done, continuously springing up, are taken care of by the spontaneous desire to contribute, generated by the camp sphere in every camper.

As for spiritual knowledge, the camp provides an opening of the meaning which his environment holds for man. Some scientific knowledge is presupposed in the campers, who are mostly of high school and college age. The elements of physics, biology, botany, astronomy, we assume are known. Proceeding from these the lecturer takes up the implications of nature, as it enters our imagination and perceptive faculty. Consequently, poetry and philosophy, again in rudimentary form, but historically correct, are brought to the attention of the hearers. The climax is reached when the spiritual significance of nature and human life is pointed out, for, as Emerson wrote: "Shakespeare, Dante, Chaucer, Homer, saw the splendor of meaning that plays over the visible world; knew that a tree had another use than for apples, and corn another than for meal, and the ball of the earth, than for tillage and roads: that these things bore a second and finer harvest to the mind, being emblems of its thoughts, and conveying in all their natural history a certain mute commentary on human life." John Ruskin pointed to nature as a world of pictures for the conveyance of truth: "God would have us understand that in all things amidst which we live, there is a deeper meaning, deeper than eye has seen or ear heard, and that the whole visible creation is a mere perishable symbol of things eternal and true." And we can quote Tennyson as well:

> The sun, the moon, the stars, the seas, the hills and the plains,—
> Are not these, O Soul, the Vision of Him who reigns? ...
> And the ear of man cannot hear, and the eye of man cannot see;
> But if we could see and hear, this Vision—were it not He?

But we believe that we *can* see and that we *can* hear. We need only the instruments of converting the vision into understanding, the sound into perception beyond the merely physical. Our philosophical presuppositions in in-

terpreting nature to see in her God and man, are not intricate. These are the conditions of interpretation: (1) That nature is one world and that spirit is another. (2) That these two worlds are cooperative powers, the higher or inner world forming and feeding the outer and lower. (3) That their relation is known, or may be known, and that its technical term is *correspondence.* (4) That elements of nature are known as representatives, significatives, signs, correspondents, symbols, parables, images. And that the elements of the spirit are known as goods and truths, also as type, effigy, prototype; and that as such they are mental realities, expressed by philosophical terminology and through analogy.

With these instruments we pry open the secrets of nature, and show her to be an encyclopedia of knowledge concerning the human mind. Nature at her best and at her worst is nothing but a projection of human nature into our environment; as unspoiled nature she represents to us the childhood of man and mankind, but as domesticated nature she represents civilized man. In order to learn more of ourselves as to the nature of our mind and soul, we must perceive the spiritual realities as creative forces in the physical realities of inorganic and organic forms. So we may find the analogy between material nature, human nature and Divine nature. With this analogy we give the campers a knowledge of their inner selves, and a key to unlock the treasures hidden in the forms of life around them. In Split Mountain Camp we have returned to nature, *not* as Rousseau did to imitate her, nor as the Greeks did to exhaust her sensuous possibilities,—no,—we have found the way to understand her as we are ourselves understood, and to perfect a cooperation between her and ourselves to the protection and the benefit of both.

We believe strongly in rousing all the creative abilities in a camper and in having them expressed in actual contributions to the communal life. These contributions take various forms, are entirely voluntary, though verbally suggested. The daily paper accepts contributions in prose and poetry. Dramatics, play writing, stage craft and dancing demand ingenuity and inspiration. Frequent suggestions in various fields bring forth merry masquerades, athletic feats, ingenious costuming, and hilarious songs. But for all that, the camp would not be what it is unless it had changed in the camper a point of view previously held, had showed him another course by which to steer from now on, had given him deep and complete satisfaction of simple, unspoiled, carefree happiness. We have not aimed at this goal too obviously, but it has been the felt purpose, the justification for our existence, and it has created a charm which bewitches the newcomer and thrills anew the veteran.

To be sure, we do not know what transformations exactly take place, but two recent changes may be presented here in conclusion as testimony to our "Venture in Creative Living":

"During the two years that I have roomed with Q. prior to the 1936 session of SMC, I had found her to be a confirmed cynic, a pessimist with no faith whatsoever in human nature and with little faith in God. She had an inferiority complex and little in life did she meet with enthusiasm. She had many sweet qualities, but she did her best to cover them up. She had few friends. During the second year of our acquaintance I began to tell her of Split Mountain Camp, of the good times we had there, of the inspirational class, and of the grand spirit of one for all and all for one. I could see that she was interested, although she confessed that she could not believe such a group could exist. Finally I persuaded her to go up with me for the second week of camp and see for herself whether or not it was true. The change that followed in her would have seemed impossible to me a few weeks before. Slowly under the spirit of friendship and cooperation she began to forget herself and to blossom forth, as it were. She became gay and carefree and for the first time in her life began to enjoy herself. She was extremely interested in the morning class and carried the discussion of the morning up to our cots under the trees, where we would try to make clearer in our minds certain truths. She helped write and produce a masque for girls' night and made her final triumph in a very clever prophecy, read at the closing camp-fire. All this from a girl who might have been called a "lost cause" a few weeks before. Going over to her home a few days after camp she told me that she wouldn't have believed such a life was possible. The people in camp really had something to live for, something different from her friends at home who lived for 'the date last night and for the one tomorrow.' The campers were living a useful life of friendliness and cooperation. They seemed to see the horizon beyond, rather than just the foreground of the picture, and she hoped that through striving she could also come to live that life. She asked whether she could come to the league meetings this winter. Her mother taking me aside, told me that she couldn't have believed anything could change her daughter so much and that she seemed to have gotten a new grasp on life."

"G. came to camp, a girl who was sullen, uncooperative, interested only in horses. She had violently fought her mother's plans for sending her to camp and came only because she was forced to. She came to camp not knowing a soul except herself. She fell into the spirit and fun of camp so well, however, that before the session was over, everyone liked G. She became cooperative, she was clever and she was for the first time interested in something else besides horses. When she got home from camp, her mother was amazed to find that her enthusiasm was boundless and that she was moaning because she had had only the second week of camp. She was extremely interested in the classes and told her mother of the two wonderful ministers who were counselors and 'really grand people.' She asked her mother why she didn't go to church; and said that she (G.) would like to go both to church and league meetings this winter."

TRENDS AND DEVELOPMENTS

You know how to interpret the look of the earth and sky; and why can you not interpret this present time? Luke xii. 56 (Goodspeed).

The Preaching Mission

A BAND of fifty-five men and women have begun a National Preaching Mission. They are clergymen and laymen. They are able workmen and convinced and convincing Christians. They work in teams, usually of ten. There are local committees everywhere to secure widespread Protestant cooperation. The mission began in Albany in the latter part of September. It will gradually extend across and up and down the country. This preaching mission is heralded as the "greatest united venture in religion on the part of the Protestant churches in this generation."

Behind the whole effort is a lively realization that corporate religious action is far from the main issues and most urgent needs of the day. Really redemptive power has to be restored to Protestant Christianity, in some way. The man whose idea the mission is, has said that a new strategy is called for. In itself a preaching mission is not a new strategy, of course. In trying to make clear and attractive an order of society answering to the kingdom of God on earth, it is not employing a new strategy, either. That is the goal of the mission, according to its preachers and literature. Inevitably it is the goal to be sought. There is also a right trust that other forces are traveling toward that goal; that there is an incipient better order which is at work in our present order and disorder, and which can break through into the latter, "renewing, cleansing, redeeming, . . . both within the individual and the collective will, whenever we allow it." There seems to us in this outlook a right confidence in an existing justice and goodwill which are to grow, and in a society toward which God Himself is acting.

Disappointment has already been voiced that the mission avows not to have ready-made solutions for specific ills. But if it inspires men and women everywhere to seek and attempt solutions in the light of Christian standard, the mission will have amply justified itself. Why not a mission in which eventually a new strategy appears for the churches to pursue, and as a result of which Christian solutions of definite ills are attempted with an increased determination and clearer vision? The mission is to arouse the Christian body, not to do all the work itself.

We feel that a second disappointment has more basis. Yet the mission can hardly help itself in the circumstances. Behind the preaching mission is the realization, too, that the theology of Protestantism is strewn about in pieces. Any theology which has been reconstructing—and reconstruction has been going on for years—has not attained a general scale or a unification which allows it to be employed with commanding and integrating strength. That is, it is the misfortune of the mission that it is launched before there is a well elaborated body of systematic thinking on the meaning of the Christian Gospel *now*, with which thinking it can give an enduring substance to its rousing and right appeal. But again, the mission can give a new impetus to the reconstruction of Christian thought, as the work makes plain how much this reconstruction is needed—both for the high goal to be forcefully and definitely apprehended, and for specific ills to be seen and met.

Christian Critiques of Social Movements

Before there was any definite conception of a Social Gospel, Christianity itself was a social movement. In fact, it began as such, and only as the years went by, did it concern itself with the individual primarily, or with ecclesiastical society. More lately, the emphasis on the Christianizing of society as a whole has been recaptured. Now that there are also definite rivals in the field, competing with the Christian ideal of society, such as fascism and the totalitarian state, either subordinating religion under the state, or themselves a people's religion, it has become all the more necessary to see what a Christian society is like, and to have plain and fair critiques of any proposed substitutes. Current religious books and articles offer many such a critique.

A society regimented at the behest of a state, and a Christian society practising a collective self-compulsion, as it must, to Christian standards, do conflict; officialdom is the leader in the former, Christ the leader in the latter; in the former individual responsibility is given up to a "dictator," and in the latter it must be asserted and acquit itself well in free allegiance to the Master. In the former, in instances, religion is banned or supervised by the state; and in the latter there is a recognition of a kingdom, namely, Christ's, which is superior to the state. It is not so easy to attain collective self-compulsion as it is to submit everything to a dictator. Christian estimate and examination of measures and movements which more quickly bring external order, are impatiently regarded. Compulsory measures and movements may cost something to men's spiritual life,—but then, that life is not so real as are economic well-being and external order.

But Christian critiques of proposed social orders are being widely made in book and periodical. They are urgently needed, especially when a nationalistic movement includes in it a nationalizing of religion in place of the international reign of Christ, or when it throws off thought for religion entirely.

The message of the New Church includes a concept of "larger neighbors," among them the moral and spiritual realm which is superior to the state, and also offers an outline of a society of which a prime element is "the

Divine which should be in a society." In the light of such a message there should be possible a very helpful and penetrating critique of many contemporary social movements. In book reviews and in one or two articles THE NEW CHRISTIANITY has made beginnings on such a critique. Readers are invited to offer such articles to the magazine.

A Moratorium in Preaching

About the time that the National Preaching Mission was being launched, of which we speak in another paragraph, an American preacher suggested that sermons be dispensed with for a year or two. The suggestion came from a source where ritual is emphasized more than the sermon. It was accompanied by a low estimate of contemporary preaching, to which few would give assent who are acquainted with the present-day pulpit.

Like other workmen, preachers do not always do their best, even with the most earnest efforts, and though they are able workmen. The poet composes many a piece he is unwilling to include in a published volume, the painter comes short of his aim over and over, the world-renowned musician has awkward days, doctors miss not only the cure but the disease sometimes. The remedy does not seem to be to stop trying, if one has any warrant in training and any gift to try at all. The proposed moratorium is an excellent indirect challenge to heighten standards of admission into the ministry; some kind of moratorium at the doors will help more than one along the way. The humbleness is good, too. Preaching which helps us face ourselves and lets us into a larger life than our contracted existence is rare. But it is all the more necessary. Cheap magazines and other avenues of unstimulating influence, popular psychologies which make nothing of integrity, earthy philosophies, crowd standards, observe no moratorium. Not every sermon even at the hands of a skilled and true preacher can manage to present Christ in reality,—but do we want a halt in the proclamation of Him?

The Harvard Tercentenary

America's oldest university this summer maintained a kind of international university, listening to leaders from all over the world, each the contributor of something at the peak of the pyramid of knowledge in his field. At the celebration of its tercentenary Harvard rose to international significance. There was many a handsome spectacle to be viewed with the eyes; among the finest spectacles was that of a college and university with three hundred years of growing achievement behind it, celebrating so modestly that, as one commentator has remarked, there was an utter absence of self-glorification. The past was allowed to speak—and could be trusted to speak—for itself; Harvard faced the future.

In the present and in the immediate future it saw problems within itself. It discussed these freely. In the present and immediate future it saw menaces around it, particularly to that freedom of inquiry which is the indispensable atmosphere for university progress and for service in the community. No less freely were these menaces named, defined, and faced.

The churchman who looked on might well wish that the same soberness and freedom could be as marked in the councils of Christian bodies as the church is called upon to meet a new day and many a crisis. Suppose that it is a true analysis (made by an observant critic) that the substantial essence of Christianity is clung to by Catholic and Fundamentalist Protestant, elsewhere lost or diluted, but by Catholic and Fundamentalist Protestant presented in a way unacceptable to the man of liberal education. What follows for the New Church, for example? In the way of method, or in definition of a likely field? If the analysis is wrong, what truer one can the Church make for its guidance?

Revelation

In order to make sure that God shall be regarded as the Author of Scripture, theories of revelation have often reduced human authorship to the mere manual task of writing. The writers—so the theories run—were given words, and these words they set down.

Such theories never convinced every Christian to whose attention they came. They did not seem lifelike, but rather strained and unreal. They now seem even more unlikely, indeed altogether unlikely, as we have become better acquainted with the Scriptures. Today the nature of the Bible as a literature is too well appreciated for us to entertain the idea of a process of revelation which passes over human authorship instead of utilizing it. In the prophecies of the Old Testament one has unmistakable and overwhelming evidence that each writer's style marks his book; no less is this the case in the Gospels, which in style are far more varied than English translation lets the reader see. Far more than the style which clings to human authorship is to be found in the books of Scripture; the habit of the human author's mind is there, so are his grasp of truth and his measure of conviction of it.

To fend against the idea of a genuine participation by Scripture authors in the truth of what they had to say, such words as these from Swedenborg are occasionally quoted to us: "They [the prophets] had no perception of what each thing [which they wrote] signified." Swedenborg has reference to the deeper sense of Scripture, of which no one at all had a perception until that sense was disclosed. But obviously men who argued with growing skill for what they had to say, perceived the plain sense of their message. Obviously they spoke their own grasp of the truth, by whatever high ways this came to them. One might rather quote from Swedenborg such a statement as the following from *True Christian Religion:* "Peter taught and wrote in one way, James in another, John in another, and Paul in another, each according to his intelligence. The Lord filled them all with His spirit;

but the measure in which each partook of it was in accordance with the character of his perceptions; and this was made use of in accordance with the character of his ability."

One trouble with putting human authorship out of the process of revelation is that it has to be brought back again to explain certain frailties of conception, or some low moral standard in sentiments expressed. Is the impossible anthropomorphic depiction of God, God's picture of Himself? Is the desire to see an enemy's children dashed against rocks a Divine sentiment? Substantial human authorship cannot be first dismissed, and then smuggled back to take care of the presence of distinctly human elements in Scripture.

BOOKS

Be renewed in the spirit of your mind.

THE NATURE OF RELIGION. *By Edward Caldwell Moore. New York: The Macmillan Company, 1936. viii, 368 pages. $2.50.*

THIS book, by the Plummer Professor of Christian Morals, Emeritus, of Harvard University, nowhere attempts a hard and fast definition of religion. More than forty such definitions, the author remarks, have emerged in the discussions of the past generation, and most of these are inadequate. On the other hand, we gather rich understandings by simply observing the myriad ways in which religion may be characterized. For one, "Religion is something different from knowledge. Religion is impulse to worthier living" (p. 3).

A great deal of the author's treatment may be summarized under one broad attainment; that is, a transcending of those mechanical ideas which long dominated religion. For example,—"Paradise can hardly be an enclosure" (p. 82). And, we should guard against our superficial tendency to confuse forgiveness with simple pardon. The one initiates radical healing and reconstruction of character; the other merely remits a penalty (pp. 81-2). Again, God's freedom is freedom to act in accordance with His own deep love and truth. What some absolute monarch of earthly pattern is "free" to do offers no criterion of Divine freedom. (*See* pp. 59 *ff.*)

Those of us who have ever sensed the tyranny of the false antithesis,—God versus Man, the natural versus the supernatural, etc,—should welcome the author's clarifying thought. With whatever regard for valid distinctions, it is worth while to remember that "the supernatural penetrates the natural" (p. 96). We are also encouraged to break away from the traditional "assumption that God and man are two mutually exclusive conceptions" (p. 248). Only thus may we hope to arrive at an understanding of the relationship of Jesus of Nazareth to God.

In more ways than can be indicated in the scope of this review, the book reenforces our awareness of a new Christian age.

EARL C. HAMILTON.

SWEDENBORG'S SEARCH FOR THE SOUL. *By Harold Gardiner, M.S., F.R.C.S. London: Swedenborg Society (Inc.), 1936. 38 pages. 1s.*

MR. GARDINER is to be congratulated on this remarkably clear and concise exposition of the progress of Swedenborg's mental development "shown in all his writings, from the early and purely scientific, through the philosophical or rational phase . . . to the spiritual which followed the opening of his spiritual mind—a progress corresponding exactly with that expounded by him in his later inspired writings on spiritual development and regeneration." Ranking the *Principia* as the culmination of Swedenborg's purely scientific investigations, designating the works on *The Animal Kingdom, The Economy of the Animal Kingdom, Organs of Generation, The Brain,* and *Rational Psychology* as belonging essentially to the philosophical category, and pointing out Swedenborg's discovery "that all parts of the body are fashioned especially for the use they have to perform," and that "it is the use or need itself that is the cause by which each organ is formed," he traces Swedenborg's testing of the truth of this philosophy of use through his minute exploration of the whole body and mind of man. "It was an unprecedented feat," says Mr. Gardiner, "that Swedenborg achieved, namely, to start at the very lowest rung of the material plane of the body and to analyse this with such acumen that not only did he uncover many secrets of the working of the body that have since been confirmed, but he filled the whole subject with a living philosophy of such a profound nature that it enabled him to rise to a conception of the mind and soul and their relations to the body which has not been approached in its completeness by any other writer."

The essay concludes with more or less extended remarks upon six aspects of the practical value of this philosophy.

(1) It affords a remarkable account of the relation between mind and body both in health and disease.

(2) It crystallizes the whole question of habit and training.

(3) It shows the dependence of man's character on his habit of mind.

(4) It enables us to understand what conditions are necessary for true happiness.

(5) It reveals our power so to form our minds and bodies that they shall correspond and react either to things of spiritual value or to those of the world.

(6) "It shows us why peace in our own minds can only be obtained by tuning them to respond always, as it were by habit, to things of spiritual value, and so, as by the power of spiritual influx we become more and more in tune with the Infinite, so may we ultimately hope to attain to the peace that passeth all understanding."

Physician, psychologist, pedagog, the minister (embracing as he does the attributes of all three), and the general reader will find much material for serious contemplation within these pages. The assistance which may be derived therefrom is applicable in every phase of life.

This monograph is the text of an address delivered at a celebration in London, on January 29, 1936, of the two hundred and forty-eighth anniversary of Swedenborg's birth.

HORACE B. BLACKMER.

SWEDENBORG AND MODERN IDEAS OF THE UNIVERSE. *By Harold Gardiner, M.S., F.R.C.S., London: Swedenborg Society (Inc.), 1936. 23 pages. 1s.*

HERE we have a readable and lucid summary of the high lights in Swedenborg's remarkable treatise on cosmogony, *The Principia*. The author, after paying his respects to the hopelessly mechanistic theories of nineteenth century science, proceeds to show how the genius of Swedenborg by an interval of nearly two centuries foreshadowed the brilliant deductions of Sir J. J. Thomson, of Rutherford, and of Einstein. Numerous thought-provoking questions are raised anent the relation between the "finites and actives" of Swedenborg's conception and the electrically charged particles in which modern scientific theory abounds. This address, by the President of the London Swedenborg Society, closes in a prophetic vein concerning the science of correspondences which gives the key to the spiritual origin of this natural universe.

LAURENCE R. ATWOOD.

THE CHURCH THROUGH HALF A CENTURY. ESSAYS IN HONOR OF WILLIAM ADAMS BROWN. *By Former Students. Editors: Henry P. Van Dusen and Samuel McCrea Cavert. New York: Charles Scribner's Sons, 1936. xii, 426 pages. $3.00.*

THIS book was issued on the occasion of the recent retirement of William Adams Brown from the Chair of Theology in Union Theological Seminary after more than forty years on the Faculty. Two opening chapters by Samuel McCrea Cavert and Arthur Cushman McGiffert, Jr., comprise a biographical sketch of Dr. Brown and an account of his extraordinary contributions to many fields of the church's life. But the book as a whole is not the eulogy of a man. Fifteen essays survey the major developments of religion (for the most part of the Protestant world) during the past half century. The need of such a treatment is shown by the fact that before its publication there was "no volume in existence which presented a comprehensive picture of what has happened in the Church in America . . . within the last half century" (p. ix). While the book's approach is not exactly "popular" in the most indulgent sense of that term, it should appeal to a wide range of readers. For it touches every concern of religion,—biblical scholarship, the relation of science and religion, the liberal movement, the social gospel, preaching, worship, Christian unity, missions, education, etc.

Those who read these essays will find themselves stimulated and enlarged, but will not necessarily be made comfortable. For the discussion almost everywhere reflects the recognized contrast between the utopian optimism that marked the greater part of this fifty-year period and the uncertainties which now mark its close. For example, Henry Pitney Van Dusen, though confident that in time's long perspective the liberal movement will fall into place as a permanent contribution of untold worth, is far from sure of the immediate future. Currents and cross currents in our modern world may for the time engulf some of liberalism's most precious offerings (pp. 87-8).

Under "Christianity's Social Interpretation," John Coleman Bennett sees at present "little visible promise of the Christianizing of the social order" (p. 127).

Adelaide Teague Case, after a detailed analysis of "Christian Education" during the past fifty years, declares: "Christian Education is at a standstill" (p. 246).

It must be said that utterances such as these appear to be dictated more by a new sense of realism than by any disposition to give up the battle. There is recognition of the fact that liberalism, whose ideology has been the guiding force in so much of the social gospel and of educational effort, has shown serious weakness at one point. It has been too prone to idealize the existing cultural order, especially in such of its phases as have appeared progressive. Only recently have outstanding liberals, like Dr. Fosdick, come to see that our Christianity must challenge the prevailing culture, rather than harmonize itself with it. (*See* pp. 84-5.) It is noticeable, too, that Dr. Van Dusen's hopes as regards liberalism are voiced in terms of "a purified and more worthy liberalism" (p. 87). To recur to the quotation from Miss Case, it is her opinion that the only "Christian imperative" capable of rousing Christian education from its present slumber must be found in a more drastic social radicalism (pp. 245-6).

A particularly arresting discussion is that on "The Continental European Theology," by the Swiss theologian, H. Emil Brunner (translated by Olive Dutcher Doggett). For Dr. Brunner and others the year 1914 was the dead-line, beyond which it was no longer possible to hold the "optimistic belief in progress" associated with the age of Schleiermacher and Ritschl (p. 143). Spiritual peace came at length through the so-called "Dialectical Theology," whose strength lay in its sense of the living God as the starting point for all true thinking (p. 142).

This book may cause us to mourn anew the vanishing of that world of great expectations which flourished the other side of the flood. On the other hand it sharpens our sense of the magnificent possibilities opened to us by these fifty years. Humility may yet encompass what prideful optimism failed to win.

EARL C. HAMILTON.

CULTURE AND CONSCIENCE. *By William Creighton Graham and Herbert Gordon May. Chicago: University of Chicago Press, 1936. xxviii, 356 pages. $2.50.*

BOOKS used to be written to instruct the ignorant. More and more, however, they are being put forward in a humbler spirit. Instead of attempting to declare the eternal truth, the author is satisfied if he can call attention to some aspect of it not generally taken into consideration, or propose a new and wider synthesis of familiar facts which he hopes may

win the approval of his fellow workers or at least provoke them into making a better one.

An appreciation of this distinction is necessary for a just estimate of the book before us. As a statement of the final truth there are many things in which it will probably not stand the test of time. Many of its interpretations of archeological evidence are avowedly tentative. Its philosophical background seems a bit provincial. Nor do its authors appear to have thought out their main thesis to the point where they can lift it free from the mass of detail and give it clearcut and convincing expression.

Nevertheless the book is a valuable one. The authors' attempt is more significant than any present accomplishment could be. Too much of the study of history is interesting—to those who happen to have a taste for such matters—but otherwise unimportant. This is especially true of the study of what used to be called "Old Testament History." In becoming scientific it has lost any peculiar importance, and except for those who find it intrinsically interesting, there seems to be little more reason for studying the history of Israel than for studying the history of Egypt or Assyria or China.

The aim of the present volume "is to suggest, to a larger than professional public, the bearing of some of the evidence recovered through archeological research upon certain aspects of life in ancient Palestine which may be reasonably believed to be exercising a conditioning influence on the life of today. It is in furtherance of this purpose that attention is specifically directed to the religious aspects of the culture of that region during the periods prior to and contemporary with the formation of the Old Testament. For, whatever may be the case in the modern West, in that age and place religion functioned quite influentially. Then it was a powerful instrument for that direction of life, through orderly channels, toward ends believed to be significant, without which there is no culture." (P. xxv.)

The authors' thesis is expounded with a wealth of detail which, by making the thesis significant in a concrete situation in the past, helps to make it significant for a similar situation in the present. This is their conclusion:

"The record is blurred. But still visible through the blurring, to the eye of him who searches for it, is the divine plan. It contemplates not merely the mastery of the planet, for this is a concept which appears to have satisfying finality only to minds which habituate themselves to the contiguous and the contemporary. Mastery of the planet is, according to this record, but a halfway house on the road to human destiny. It so appears to those who like the Psalmist, learn to look past the superficialities of substance and object into the heart of reality with its attributes of time, motion and continuity, and so come to glimpse the rôle man is destined to play by the inclusion of his planet in an infinite cosmos. Such may, in the exuberance of a sense of Man's power, cry:

'Thou makest him ruler over the works of thy hands.
Thou hast put all things under his feet!'

But they will not forget to enfold such thoughts in the mantle of the grander theme which the psalmist touches as he sings:

'O Lord, our Lord,
How glorious is thy name in all the earth.'

The divine plan contemplates the attunement of human personality to the cosmic mind—the reflection, in human relationships, of the enfolding harmony and the undergirding security with which the celestial bodies surround a planet on which lives a creature made in the image of God. Blurred though the record is, this is its import." (Pp. 312f.)

FREDERIC R. CROWNFIELD.

HEAVENLY ARCANA. VOL. II. *By Emanuel Swedenborg. London: Swedenborg Society, 1936. 565 pages. Paper, 6d. Cloth, 1/6. Leather, 3/6.*

THIS is the second volume in the pocket edition of the *Arcana Coelestia* which the London Swedenborg Society is putting out. It gives Swedenborg's interpretation of the deeper meaning of Genesis viii-xii, together with the inter-chapter material to be found in the work. These little books are convenient. The translation is good. An excellent feature is the rendering of Scripture quotations from Swedenborg's Latin, instead of the substitution of the readings of the Authorized Version, which he did not use, if indeed he knew it. Quotation of Genesis is in bold face, which is helpful. A few definitions of terms are offered. That of "scientifics" is agreeably accurate: "knowledges of every kind as they exist in the memory." That means all theological information, too; the word tempts the reader to reduce the meaning to what we today call scientific knowledge, and the definition is needed.

WM. F. WUNSCH.

SWEDENBORG UND DIE UEBERSINNLICHE WELT. *H. de Geymuller. Uebersetzt von Paul Sakmann. Durchgesehen und ergänzt von Hans Driesch. Stuttgart, Berlin: Deutsche Verlags-Anstalt, 1936. 395 pages.*

THIS book, in the original French, was reviewed for us by Dr. John R. Swanton a year ago (THE NEW CHRISTIANITY, Autumn Number, 1935, p. 103). In this German translation, the text has been shortened by about eighty pages, but some new material has been added—a brief preface by Dr. Hans Driesch and an addendum of nearly twenty pages by the same distinguished psychologist, and an introductory sketch of Swedenborg's life and writings by Mr. de Geymuller himself. In the course of the condensation, the material in the body of the book has been reorganized, and in particular the discussion of the "limbus" has been made more compact. Passages quoted from Swedenborg are printed in italics and are the more readily found and followed. There are numerous interpretative and bibliographical notes, assembled on the concluding pages.

The German of Mr. Sakmann is lucid and readable. It is especially agreeable to find Swedenborg rendered forcefully and fluently. That Dr. Driesch joined in the publication of this book is in itself a noteworthy testimony of its value. In his short preface he speaks of the book's timeliness, competency, and penetration and lucidity of thought. His supplement is a careful statement of the standing and findings of psychical research at the moment. The sketch of Swedenborg's life and writings which Mr. de Geymuller has prefixed to this edition is a first-rate survey, full of detail, and marked by accuracy in the statement of Swedenborg's views and doctrines.

The title of the book in its German dress does not reveal the general subject-matter as well as did the French title; the main theme is Swedenborg and psychic phenomena. A foot-note on page 24 indicates some of the difficulties with terms which German offers the translator. Despite the book's title in the German translation, it does not profess to deal with the spiritual world as a whole, as this is presented, for example, in Swedenborg's *Heaven and Hell,* though that world and its residence in this world are necessarily in the background of the discussion of psychic phenomena. This background is established at once in Part I, entitled "Teachings about the Other World." Seven of the nine sections have to do in turn with the problem posed by psychic research, the attitude of scholars to such research, Swedenborg's teaching about the other world, the attitude of spiritualists, spiritualism and the Bible, place and nature of spirits according to Swedenborg, and the relations of the two worlds according to Swedenborg. Into this first part, in the remaining two sections, Mr. de Geymuller introduces his discussion of two or three phenomena—telepathy, mind-reading and obsession, in the setting of Swedenborg's teaching. He exercises every care in noting the limits of evidence, and approaches the subject of the genuineness and possible explanation of these psychic phenomena in the spirit of factual inquiry.

Part II is easily the weightiest of the four parts of the book. There under the general heading "Spirit and Matter" the author enters on an extended discussion of the area where soul and body meet and carry on their interchanges. The supposition (it grows increasingly tenable and illuminating) is that in that area are to be found the forces which operate any establishable psychic phenomena. There lies the proximate *Kräftefeld.* In other words, Mr. de Geymuller has here to do with what Swedenborg calls the "limbus." Drawing upon both the scientific and the theological works he makes an original and substantial study of what Swedenborg means by that odd term—the term does not occur outside the theological works, but, as he shows, the identical entity appears far more largely discussed in the scientific works under other names. Once it is grasped what the limbus is, and what the general nature is of this subtle field of life on the borders of soul and body, two things happen in the discussion of psychic phenomena, always presupposing the reality of these, dependent upon evidence. These phenomena, for one thing, begin to be susceptible of new and telling explanations, explanations so telling that possibility is lent even those which have yet to be substantiated by evidence. On the other hand, what Swedenborg has to say of the action of the spirit on the body acquires a convincing reality as it serves to explain the phenomena. Telekinesis and materialization in particular are under discussion in this part of the book. Indeed a third thing happens, most illuminating of all, perhaps. The spiritualistic interpretation of the world, as against a materialistic interpretation or a mechanistic, becomes obviously the more satisfying, not simply for abnormal happenings, but in the normal life. Part II therefore contains very naturally some strongly reasoned philosophical arguments by Mr. de Geymuller in maintenance of Swedenborg's general outlook. To this Dr. Driesch has especial reference in saying in his preface: "May this work have numerous understanding readers. The ground has been prepared for it, for in all branches of thought men have broken with the mechanistic conception of the world."

Part III under the general heading "Spiritistic Teaching" considers reincarnation at length. The study is pursued from many sides, and is as fully considered as it is apparently because the idea has a larger following in Europe than it has as yet won here. At all events, in Part III Mr. de Geymuller does the most comprehensive critique of the idea of reincarnation known to the present reviewer. The critique is lent a devastating penetration by the employment of Swedenborg's conceptions of memory, heredity, the origin of the soul, etc.

Part IV is a recital and examination of Swedenborg's own supernormal powers as evidenced in the different instances recorded of clairvoyance, etc., on his part. These psychic phenomena in his own experience are recited with freshness in the telling, often with dramatic force. They are handled in further elucidation of the conceptions which in earlier parts of the book were so telling in connection with psychic phenomena at large. The incidents of the Stockholm fire, the von Marteville receipt, various predictions Swedenborg made, and other incidents not so familiar, are rapidly and well told and documented, and their significance pointed.

A specific field of inquiry—into psychic phenomena—has received at Mr. de Geymuller's hands a comprehensive and competent study in the light of Swedenborg's teaching and experience. It is no superficial survey of the phenomena, established or debatable or improbable. They are scrutinized in the light of a profound philosophical conception of the world, a conception which embraces at once the normal and the abnormal—indeed that conception even takes away some of the reason for the word "abnormal." The author has the acquaintance of leading men in psychic research in a number of countries; he is widely and well read in the literature of the subject; and he handles Swedenborg's massive views with penetration and philosophical power. The work may soon pass into translation into another European tongue, and soon, also, let us hope, into English. It has sold well in Germany. Among those deeply impressed by it has been Count Keyserling, who has written the publisher, among other things, "I had known Swedenborg only superficially, and not at all at first hand. With Mr. de Geymuller's work . . . I have for the first time really entered into the significance of this great creative spirit (Swedenborg). I must say that never have I met anything so genuine and so profoundly apprehended and penetrating as his spiritual experience."

Wm. F. Wunsch.

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